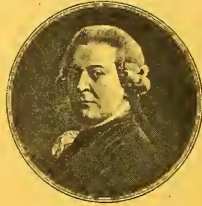




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PHILOLOGICAL  
INQUIRIES.  
PART THE THIRD.









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PHILOLOGICAL  
INQUIRIES  
IN  
THREE PARTS

BY  
JAMES HARRIS ESQ.

PART III.

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L O N D O N,

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PHILOLOGICAL  
INQUIRIES.


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PART THE THIRD.

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CHAPTER I.

*Design of the whole—Limits and Extent of  
THE MIDDLE AGE—THREE CLASSES  
of Men, during that interval, conspi-  
cuous ; THE BYZANTINE GREEKS ;  
THE SARACENS or ARABIANS ; and  
THE LATINS or FRANKS, Inhabitants  
of Western Europe—Each Class in the  
following Chapters considered apart.*

WHEN THE MAGNITUDE OF THE Ch. I.  
ROMAN EMPIRE grew enormous,   
and there were two imperial Cities, ROME  
and CONSTANTINOPLE, then that hap-  
pened,



P. III. pened, which was natural; out of *one* Empire it became *two*, distinguished by the different names of the WESTERN, and the EASTERN.

THE WESTERN EMPIRE soon sunk. So early as in the *fifth* Century\*, ROME, once the Mistress of Nations, beheld herself at the feet of a *Gothic* Sovereign. THE EASTERN EMPIRE lasted many Cen-

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\* About the year of Christ 475, *Augustulus* was compelled to abdicate the *Western Empire* by *Odoacer*, King of the *Heruli*. As *Augustulus* was the last *Roman*, who possessed the Imperial Dignity at *Rome*, and as the Dominion both of *Rome* and *Italy* soon after passed into the hands of *Theodoric the Goth*, it has been justly said, that *then* terminated the *Roman Empire in the West*.

During these wretched times, ROME had been sacked not long before by *Alaric*, as it was a second time (about the middle of the sixth Century) by *Totila*; after which events the *Roman* Name and Authority were so far sunk, that early in the seventh Century they ceased to *speak Latin*, even in *Rome* itself. See Blair's Chronology.

turies

turies longer, and, tho' often impaired by *external* Enemies, and weakened as often by *internal* Factions, yet still it retained traces of its *antient* Splendor, resembling in the language of *Virgil* some fair, but faded flower,


*Cui neque fulgor adhuc, necdum sua forma  
recessit.* VIRG.

AT length, after various plunges and various escapes, it was totally annihilated in the *fifteenth* Century by the victorious arms of *Mahomet the Great* \*.

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\* See the various Histories of the *Turkish* Empire. *The unfortunate Greeks*, at this period, when, to resist such an Enemy as the Turks, they should have been firmly combined, were never so miserably distracted. An union with the Church of Rome was at the time projected. The *Greeks*, who favoured it, imputed their Calamities to their *Not-uniting*; those, who opposed it, to their *Uniting*. Between the two Factions all was lost, and *Constantinople* taken in the year 1453.

THE

**P. III.**  THE INTERVAL BETWEEN THE FALL OF THESE TWO EMPIRES (the *Western* or *Latin* in the *fifth* Century, the *Eastern* or *Grecian* in the *fifteenth*) making a space of near a thousand years, *constitutes* what we call THE MIDDLE AGE.

DOMINION past during this interval into the hands of rude, illiterate men; men, who conquered more by *multitude*, than by *military skill*; and who, having little or no taste either for Sciences or Arts, naturally despised those things, from which they had reaped no advantage.

THIS was the age of Monkery and Legends; of *Leonine Verses*\*, (that is of *bad Latin put into rhyme*;) of *Projects to decide Truth* by Plough-shares and Bat-

---

\* See below, Chap. XI.



toons\*; of *Crusades* to conquer Infidels, Ch. I.  
and

\* This alludes to the two methods of TRIAL, much practised in those dark times, the Trial by ORDEAL, and that by DUEL.

*Heated Plough-shares* were often employed in Trials by ORDEAL, and 'tis remarkable that express mention is made of this absurd method of *Purgation by Fire*, even in the *Antigene of Sophocles*. The Messenger there says, in order to justify himself and his Companions—

Ἕμεν δ' ἔτοιμοι καὶ μύδρας αἶρειν χερσὶν,  
Καὶ πῦρ διαρπεν, καὶ θεὸς ὀρκωμοτεῖν,  
Τὸ μήτε δοῦναι, μήτε, κ. τ. λ.

*Ready we were with both our hands TO LIFT  
THE GLOWING MASS; or slowly CROSS THE FIRE,  
And by the Gods to swear, we neither did  
The Deed, nor knew, &c.* Antig. v. 270.

This carries up the Practice to the time of *Eteocles* and *Polynices*, before the *Trojan War*.

Perhaps the Poet, by the incidental mention of so strange a Custom, intended to characterise the manners of a *runder* age; an age, widely different from *his own*, which was an Age of Science and Philosophical Disquisition.

P.

As

P. III. and extirpate Heretics; of Princes *deposed,*

---

As to *Trials by BATTLE*, they were either before *the Earl Marshal*, or *the Judges of Westminster Hall*. If before the Earl Marshal, they were upon accusations of Treason or other capital Crimes, and the Parties were usually of high and noble rank. If before the Judges of Westminster Hall, the Cause was often of inferior sort, as well as the Parties litigating.

Hence the Combats differed in their Ends. That before the Earl Marshal was *Victory*, often attended with *slaughter*; that before the Judges was *Victory alone*, with no such consequence.

The Weapons too differed, as well as the Ends. The Weapons before *the Earl Marshal* were a long Sword, a short Sword, and a Dagger: that before *the Judges* was a *Battoon* above mentioned, called in barbarous Latin *Druncus*, but in words more intelligible *Fustis teres*.

So late as the reign of *Queen Elizabeth* an instance occurs of this Trial being insisted upon. But that wise Princess, tho' she permitted the previous forms, I mean that of the Lists being inclosed, of the Judges taking their seats there, of the Champions making their appearance, &c. (*Forms*, which perhaps could not *legally* be prevented) had too much sense to permit so foolish a decision. She compelled the Parties

posed, not as *Cræsus* was by *Cyrus*, but Ch. I.

to a compromise, by the Plaintiff's taking an equivalent in money for his claim, and making in consequence a voluntary default.

*Wyvil*, Bishop of Salisbury, in the reign of *Edward the Third*, recurred to Trial by BATTLE in a dispute with the Earl of Salisbury, and ordered public Prayers thro' his Diocese for the success of his Champion, till the matter, by the King's authority, was compromised.

But notwithstanding this Bishop's Conduct, 'twas A PRACTICE which THE CHURCH disapproved, and wisely, as well as humanely endeavoured to prevent. TRUCULENTUM MOREM in omni ævo acriter infestarent THEOLOGI, præ aliis *Agobardus*, et plurimo Canone IPSA ECCLESSIA. See *Spelman*, under the words *Campus*, *Campsus*, and *Campio*.

I must not omit that there is a complete History of such a Duel, recorded by *Walsingham*, in the reign of *Richard the Second*, between *Aneslee* a Knight, and *Karryngton* an Esquire. *Karryngton* was accused by the other of Treason, for selling a Castle to the *French*, and, being defeated in the Combat, died the next day raving mad. *Walsingham's* Narrative is curious and exact, but their Weapons differed from those above mentioned, for they first fought with *Lances*, then with *Swords*, and lastly with *Daggers*. *Walsing. Histor.* p. 237.

P. III. by one, who had no Armies, and who  
 did not even wear a sword \*.

DIFFERENT Portions of this *Age* have been distinguished by different descriptions; such as *Sæculum Monotheleticum*, *Sæculum Eiconoclasticum*, *Sæculum Obscurum*, *Sæculum Ferreum*, *Sæculum Hildibrandi-*

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\* Such was Pope *Innocent the third*, who, besides his Crusades to extirpate Heretics by Armies *not his own*, excommunicated *Philip*, King of France; *Alphonso*, King of Leon; *Raimond*, Earl of Toulouse; and *John*, King of England.

Nor is this wonderful, when we view *in his own Language* the Opinion he had of his own Station and Authority.

*I am placed (says he) IN THE MIDDLE, between GOD and MAN, ON THIS SIDE God; but BEYOND Man; nay I am greater than MAN, as I can judge of all Men, but can be judged by no one. Sum enim inter DEUM et HOMINEM MEDIUS constitutus, citra Deum sed ultra Hominem; imò major Homine, qui de omnibus judicem, a nemine vero judicari possim. Innocen. III. Serm. 2. in Historiâ Transubstantionis Joannis Cosin. Episcop. Dunelm. Lond. 1675. See also all the Church Histories of this Period.*

*num,*

*num*, &c. strange names it must be confessed, some more obvious, others less so, yet none tending to furnish us with any high, or promising Ideas\*.

Ch. I.

AND yet we must acknowledge for the honour of *Humanity*, and of its GREAT and DIVINE AUTHOR, who *never* forsakes it, that some sparks of *Intellect* were at *all times* visible, thro' the whole of this dark and dreary Period. 'Tis *here* we must look for the TASTE and LITERATURE OF THE TIMES.

THE few, who were *enlightened*, when Arts and Sciences were thus *obscured*, may be said to have *happily maintained the Continuity of Knowledge*; to have been (if I may use the expression) like the *Twilight* of a

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\* Those, who would be farther informed concerning these *Sæcula*, may, among other authors, consult two very learned ones, CAVE in his *Historia Literaria*, and MOSHEIM in his *Ecclesiastical History*.



P. III. Summer's Night; that auspicious Gleam between the setting and the rising Sun, which, tho' it cannot retain the Lustre of the Day, helps at least to save us from the *Totality* of Darknefs.

A cursory Disquisition, illustrated by a few select Instances, will constitute the Subject of the present Essay; and these Instances we shall bring from among THREE CLASSES OF MEN, who had each a large share in the transactions of those times; from THE BYZANTINE GREEKS, from THE ARABIANS OR SARACENS, and from *the Inhabitants of Western Europe*, at that time called THE LATINS. We shall give Precedence, as we think they merit it, to the GREEKS OF CONSTANTINOPLE, altho' it is not always easy to preserve an *exact* Chronology, because in each of these three Classes many eminent men were contemporary.

CHAP.

## CHAP. II.

*Concerning the first Class, THE BYZANTINE GREEKS — SIMPLICIUS — AMMONIUS — PHILOPONUS — Fate of the fine Library at Alexandria.*

SIMPLICIUS and AMMONIUS were Ch. II.  
 Greek Authors, who flourished at  
 ATHENS during the sixth Century; for  
 Athens, long after her Trophies at *Mara-*  
*thon*, long after her *political Sovereignty*  
 was no more, still maintained her Em-  
 pire in *Philosophy* and the *fine Arts*\*.

*Philosophy* indeed, when these Authors  
 wrote, was sinking apace. The *Stoic*  
*System*, and even the *Stoic Writings* were  
 the greater part of them lost†. Other

\* See below, Chap. III.

† See *Philosoph. Arrangements*, p. 253.

P. III. Sects had shared the same fate. None subsisted but *the Platonic*, and *the Peripatetic*; which, being both derived from a common source (that is to say, *the Pythagorean*) were at this period *blended*, and commonly cultivated by the *same* Persons.

SIMPLICIUS and AMMONIUS, being bred in this School, and well initiated in its Principles, found no reason, from their education, to make Systems *for themselves*; a practice, referable *sometimes* to real Genius, but *more often* to not knowing, *what others have invented before*.

CONSCIOUS therefore they could not excel their great Predecessors, they thought, like many others, that the *Commenting* of their Works was doing mankind the most essential Service.

'Twas this, which gave rise, long before *their* time, to that Tribe of COMMENTATORS,



MENTATORS, who, in the person of *An-* Ch. II.  
*dronicus the Rhodian*, began under *Au-*  
*gustus*, and who continued, for ages after,  
 in an orderly succession.

SIMPLICIUS wrote a variety of Com-  
 ments upon different parts of *Aristotle*,  
 but his *Comment upon the Physics* is pe-  
 culiarly valuable, as it is filled with quo-  
 tations from *Anaxagoras*, *Democritus*, *Par-*  
*menides*, and other Philosophers, who flour-  
 ished so early, as before the time of *Ari-*  
*stotle*, and whose fragments many of them  
 are not to be found else-where.

As this *Compilation* must have been the  
 result of *extensive Reading*, we may justly  
 distinguish him by the title of a *learned*  
*Commentator* \*.

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\* For a fuller and more accurate account of SIM-  
 PLICIUS see *Fabricii Biblioth. Græc.* Tom. VIII. p.  
 620, &c.

**P. III.** AMMONIUS wrote *Comments* on the first and second Tracts of *Aristotle's Logic*, as likewise upon the *Introductory Discourse* of the Philosopher *Porphyry*. His manner of writing is orderly; his style *clear* and *copious*; copious in its better sense, by leaving nothing unexplained, not copious by perplexing us with tiresome Tautology.

To those, who wish for a taste of this Literature, I know no Author, who better merits perusal. THE PREFACE to his *Comment on Porphyry* is a curious account of *Philosophy* under its many and different *Definitions*, every one of which he explains with perspicuity, and precision. THE PREFACE to his *Comment on the Predicaments* gives us an ingenious *Plan of Critical Scrutiny*; in other words furnishes us with a *suite of leading Queries*, by which, before we read a Book, we may learn *what it is*, and judge, when

when analyzed, if it be a *legitimate* Com-  
position\*.

Ch. II.

WHEN things change by uninterrupted *Continuity*, as (to use an idea already suggested) the splendor of the Day to the darkness of the Night, 'tis hard to decide precisely, where the one concludes, and the other commences. By parity of reasoning 'tis difficult to determine, *to what age* we shall *adjudge* the two Philosophers just mentioned; whether to the Commencement of a *baser* age, or rather (if we regard their merit) to the Conclusion of a *purser*. If we arrange them with the Conclusion, 'tis, as *Brutus* and *Cassius* were called *the last of the Romans*†.

WE can have less doubt about the disciple of *Ammonius*, JOHN THE GRAM-

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\* See *Fabr. Biblioth. Græc.* T. IV. p. 161.

† See *Tacit. Annal.* IV. 34.

P. III. MARIAN, called PHILOPONUS from his love of labour. 'Twas his misfortune to live during the time of *Mahomet*, and to see *Alexandria* taken by the Arms of one of his immediate Successors. What past there on this occasion with regard to *the Library*, tho' recorded in modern Books, is too curious to be omitted here. I translate it from the accurate version of *Abulpharagius's History*, made by that able Orientalist, *Pococke*.

“ WHEN *Alexandria* was taken by the  
 “ *Mahometans*, AMRUS, their Commander,  
 “ found there PHILOPONUS, whose conversation highly pleased him, as *Amrus*  
 “ was a lover of Letters, and *Philoponus*  
 “ a learned Man. On a certain day *Philoponus* said to him: *You have visited*  
 “ *all the Repositories or Public Warehouses*  
 “ *in Alexandria, and you have sealed up*  
 “ *things of every sort, that are found*  
 “ *there. As to those things, that may be*  
 “ *useful*

Ch. II.

“ *useful to you, I presume to say nothing;*  
 “ *but as to things of no service to You,*  
 “ *some of them perhaps may be more suitable*  
 “ *to ME. Amrus said to him: And what*  
 “ *is it you want? The Philosophical Books*  
 “ *(replied he) preserved in the Royal Li-*  
 “ *braries. This, says Amrus, is a request,*  
 “ *upon which I cannot decide. You desire*  
 “ *a thing, where I can issue no orders,*  
 “ *till I have leave from Omar, the Com-*  
 “ *mander of the Faithful. Letters were*  
 “ *accordingly written to Omar, inform-*  
 “ *ing him of what Philoponus had said,*  
 “ *and an Answer was returned by OMAR*  
 “ *to the following purport.—“ As to the*  
 “ *Books, of which you have made mention,*  
 “ *if there be contained in them, what ac-*  
 “ *cords with the Book of God (meaning*  
 “ *THE ALCORAN) there is without them,*  
 “ *in the Book of God, all that is sufficient.*  
 “ *But if there be any thing in them re-*  
 “ *pugnant to that Book, we in no respect*  
 “ *want them. Order them therefore to be*  
 “ *all*



P. III. “ *all destroyed. Amrus upon this ordered*  
 “ them to be disperfed thro’ the Baths of  
 “ *Alexandria*, and to be there burnt in  
 “ making the Baths warm. After this  
 “ manner, in the space of fix months,  
 “ they were all consumed.”

THE Historian, having related the  
 Story, adds from his own feelings, HEAR  
 WHAT WAS DONE, AND WONDER\*.

THUS ended this noble Library ; and  
 thus began, if it did not begin fooner,  
*the Age of Barbarity and Ignorance.*

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\* Vid. *Abulpharagii Dynastiar.* p. 114. *Oxon.* 1663.

The Reader will *here* observe, that in the many Quo-  
 tations, which we shall hereafter make from *Abulphara-*  
*gius*, we shall *always* quote from the same Edition ;  
 that is, from the *Latin Version* of the learned *Pocock*,  
 subjoined to the *original Arabic*.

CHAP.

## C H A P. III.

*Digression to a short Historical Account of ATHENS, from the time of her Persian Triumphs, to that of her becoming subject to the Turks—Sketch, during this long interval, of her Political and Literary State; of her Philosophers; of her Gymnasia; of her good and bad Fortune, &c. &c.—Manners of the present Inhabitants—Olives and Honey.*

HAVING mentioned ATHENS, I Ch.III.  
 hope that celebrated City will justify a Digression, and the more so, as that Digression will terminate in Events, which belong to *the very Age*, of which we are now writing. But 'tis expedient to deduce matters from a much earlier period.

WHEN the Athenians had delivered themselves from the tyranny of PISISTRATUS, and after this had defeated the vast  
 Efforts

P. III. Efforts of the *Persians*, and that against two successive Invaders, DARIUS and XERXES, they may be considered as at the summit of their *national* Glory. For more than half a century afterwards they maintained, without controul, *the Sovereignty of Greece*\*.

As their *Taste* was naturally good, *Arts* of every kind soon rose among them, and flourished. Valour had given them Reputation; Reputation gave them an Ascendant; and that Ascendant produced a Security, which left their minds at ease, and gave them leisure to cultivate every thing liberal, or elegant†.

'Twas

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\* For these *Historical Facts* consult the *antient* and *modern Authors* of *Grecian History*.

† 'Twas in a similar period of *Triumph*, after a formidable Adversary had been crushed, that *the Romans* began to cultivate a more refined and polished Literature.

—post



'Twas then that PERICLES adorned the City with Temples, Theatres, and other beautiful public Buildings. PHIDIAS, the great Sculptor, was employed as his Architect, who, when he had erected Edifices, adorned them himself, and added *Statues* and *Basso-relievo's*, the admiration of every beholder\*. 'Twas then that POLYGNOTUS and MYRO painted; that SOPHOCLES and EURIPIDES wrote; and not long after, that they saw *the divine* SOCRATES.

HUMAN affairs are by nature prone to change, and states as well as individuals

— post *Punica bella* QUIETUS, querere cœpit,  
Quid Sophocles, et Theſpis, et Æſchylus utile ferrent.

Horat. Ep. II. L. II. v. 162.

See the Note from a Greek MS. subjoined to the third Edition of my First Volume, p. 361, where the Progress of Arts and Sciences, from their Dawn to their Meridian, is elegantly and philosophically exhibited.

\* See *Plutarch's Life of Pericles*, p. 350, 351, 352, 353, 354. in the Quarto Greek Edition of Bryan, Vol. I. and *Stuart's Antiquities of Athens*.

S

are

P. III. are born to decay. Jealousy and Ambition  
 infensibly fomented wars, and Success in  
 these wars, as in others, was often *various*.  
 The *military* strength of the ATHENIANS  
 was first impaired by the LACEDÆMO-  
 NIANS; after that, it was again humiliated,  
 under EPAMINONDAS, by the *Thebans*;  
 and last of all it was wholly crushed by  
 the *Macedonian*, PHILIP\*.

BUT tho' their *political* Sovereignty was  
 lost, yet, happily for Mankind, their  
*Love* of LITERATURE and ARTS did not  
 sink along with it.

JUST at the close of their *Golden Days*  
 of *Empire* flourished XENOPHON and PLA-  
 TO, the disciples of SOCRATES, and from  
*Plato* descended that Race of Philosophers,  
 called the *old Academy*†.

\* See, as before, the several Histories of Greece.

† See *Cic. de Fin.* L. V. and *Academ.* L. I. s. 5.  
 p. 21. *Edit. Davisi.*

ARISTOTLE, who was *Plato's* disciple, Ch.III. may be said, not to have invented *a new* Philosophy, but rather to have tempered the sublime, and rapturous mysteries of his master with *Method, Order,* and a stricter Mode of reasoning\*.

ZENO, who was himself also educated in the principles of *Platonism*, only differed from *Plato* in the *comparative* Estimate of things, allowing nothing to be *intrinsically good but VIRTUE*, nothing *intrinsically bad but VICE*; and considering all other things to be *in themselves indifferent*†.

*He too and Aristotle* accurately cultivated *Logic*, but in *different* ways; for

\* See *Hermes*, p. 421.

† See *Cicer. de Fin.* L. III. f. 7. 8. 16. — the beginning of the *Enchiridion* of *Epicetetus*, Τῶν ὄντων τὰ μὲν ἐφ' ἡμῶν, κ. τ. λ. *Diogen. Laert. in vitâ Zenon.* L. VII. f. 102.

P. III. *Aristotle* chiefly dwelt upon the *simple* Syllogism; *Zeno* upon that which is derived out of it, the *Compound* or *Hypothetic*. Both too, as well as other Philosophers, cultivated *Rhetoric* along with *Logic*; holding a knowledge in *both* to be requisite for those, who think of addressing mankind with all the efficacy of *Persuasion*. *ZENO* elegantly illustrated the force of these *two* powers by a Simile, taken from the Hand: the *close* power of *Logic* he compared to the *Fist*, or *Hand compressed*; the *diffuse* power of *Logic*, to the *Palm*, or *Hand open* \*.

I shall

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\* *ZENO* quidem ille, a quo disciplina Stoicorum est, MANU demonstrare solebat, quid inter has artes [Dialecticam scil. et Eloquentiam] interesset. Nam, cum compresserat digitos, PUGNUM que fecerat, DIALECTICAM aiebat ejusmodi esse: cum autem diduxerat, et manum dilataverat, PALMÆ illius similem ELOQUENTIAM esse dicebat. *Cicer. Orator. l. 113.*

Both *Peripatetics* and *Stoics* wrote Tracts of *Rhetoric* as well as *Logic*. The *RHETORIC* of *Aristotle* is perhaps

I shall mention but *two* Sects more, *the* Ch. III.  
*New Academy*, and *the Epicurean*. }

THE *New Academy*, 'so called from *the Old Academy*, (the name given to the School of *Plato*) was founded by ARCE-SILAS, and ably maintained by CARNE-ADES. From a mistaken imitation of the great parent of *Philosophy*, *Socrates*, (particularly as he appears in the Dialogues of *Plato*) because *Socrates* doubted *some* things, therefore *Arcefilas* and *Carneades* doubted *all*\*.

haps one of the most valuable Remains of Antiquity, and deservedly worth studying, be it for *Speculation* or *Prælice*.

As for the Rhetoric of the *Stoics*, there is extant, among the *Latin* Rhetoricians, published in a thin Quarto by *Plantin* at *Paris*, an. 1599, a Tract by *Sulpitius Victor*, called *Institutiones Oratoriæ*, wherein he has this Expression at the beginning—ZENONIS præcepta maximè persecutus. See p. 240—also p. 247, 264, of the said Treatise.

\* Vid. Cic. Academ. L. I. f. 13. p. 48. Edit. Dav. Itaque *Arcefilas* negabat esse quicquam, &c.

P. III. EPICURUS drew from another source; DEMOCRITUS had taught him *Atoms* and a *Void*: by the *fortuitous concurrence of Atoms* he fancied he could *form a World*, while by a *feigned Veneration* he complimented away his *Gods*, and totally denied their *Providential Care*, lest the *Trouble* of it should impair their *uninterrupted State of Bliss*. VIRTUE he recommended, tho' *not* for the sake of *Virtue*, but *Pleasure*; PLEASURE, according to him, being *our chief and severeign Good*. It must be confessed however, that, tho' his Principles were *erroneous* and even *bad*, never was a Man more *temperate* and *humane*; never was a Man more beloved by his Friends, or more cordially attached to them in affectionate esteem \*.

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\* See *Diogen. Laert.* L. X. f. 9, &c. where an ample Detail is given of *Epicurus*, his Friends, his last Will, and his Death, all tending to establish his *Amiable Character*, however *erroneous* and *blameable* his Doctrines.



WE have already mentioned the alliance between *Philosophy* and *Rhetoric*. This cannot be thought wonderful, if *Rhetoric* be the Art, by which men are *persuaded*, and if *Men* cannot be persuaded, without a knowlege of *Human Nature*: for what, but PHILOSOPHY, can procure us *this knowlege*?

'T WAS for this reason the ablest *Greek Philosophers* not only taught (as we hinted before) but wrote also Treatises upon *Rhetoric*. They had a farther inducement, and that was the *intrinsic beauty of their Language*, as it was then spoken among the learned and polite. They would have been ashamed to have delivered *Philosophy*, as it has been too often delivered since, in Compositions as clumsy, as the common Dialect of the mere *Vulgar*.

THE same *Love of Elegance*, which made them attend to their *STYLE*, made

P. III. them attend even to the PLACES, where their Philosophy was taught.

*Plato* delivered his Lectures in a Place shaded with Groves, on the Banks of the River *Ilissus*; and which, as it once belonged to a person called *Academos*, was called, after his name, THE ACADEMY\*. *Aristotle* chose another spot of a similar character, where there were *Trees* and *Shade*; a spot called THE LYCÆUM†. *Zeno* taught in a PORTICO or COLONADE, distinguished from other buildings of that sort (of which the *Athenians* had many) by the name of the VARIEGATED PORTICO, the Walls being decorated with various Paintings of *Polygnotus* and *Myro*, two capital Masters of that transcendent

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\* Vid. *Diog. Laert.* Lib. III. f. 7. *Potter's Arch. Græc.* Vol. I. p. 40.

† See *Potter's Arch. Græc.* Vol. I. p. 40.



Period \*. *Epicurus* addressed his hearers Ch. III.  
 in those well known *Gardens*, called, }  
 after

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\* Of these two Artists it appears that *Myro* was paid, and that *Polygnotus* painted *gratis*, for which generosity he had the testimony of public Honours. *Plin. N. Hist.* L. XXXV. cap. 9. sect. 35.

We learn from History that the Pictures, which adorned this *Portico*, were four ; two on *the back part* of it (open to the Colonnade) and a Picture at each end, upon *the right and left*.

We learn also the Subjects : on one of the sides a Picture of the *Athenian* and *Lacedæmonian* Armies at *Oenoe* (an *Argive* City) facing each other, and ready to engage : on the back Ground, or middle part of the Portico, the Battle between the *Athenians* under *Theseus*, and the *Amazons* : next to that, on the same middle, the *Grecian Chiefs*, after the taking of *Troy*, deliberating upon the Violence offered by *Ajax* to *Cassandra*, *Ajax* himself being present, together with *Cassandra* and other Captive *Trojan* women : lastly, on the other side of the Portico opposite to the first, the triumphant Victory at *Marathon*, the Barbarians pushed into the Morass, or demolished, while they endeavoured to escape to their ships ; *Miltiades* and the Greek Leaders being to be known by their Portraits.

As

P. III. after his own name, THE GARDENS OF  
EPICURUS.

*Some of these Places gave names to the Doctrines, which were taught there. Plato's PHILOSOPHY took its name of ACADEMIC from the Academy†; that of Zeno was called THE STOIC, from a Greek word, signifying a Portico‡.*

As the Portico was large, and the Pictures were only four, these we may suppose must have been large likewise, for 'tis probable they occupied the whole space. *Vid. Pausan. Attic. Lib. I. c. 15. p. 36. Edit. Lips. 1696.*

From the painting of this *Portico* to the time of *Honorius*, when it was defaced, stript, and its pictures destroyed\*, was an interval of about eight hundred years..

It may merit Inquiry among the curious, *upon what sort of Surface, and with what sort of Colours, Pictures were painted, that could indure so long.*

† See the Note, next after the following.

‡ Στοά, Στωϊκοί.

\* *Synes. Epist. 135.*

THE System indeed of *Aristotle* was Ch.III.  
 not denominated from the Place, but was  
 called PERIPATETIC, from the manner  
 in which he taught; *from his walking*  
*about, at the time, when he disserted\**.  
 The Term, EPICUREAN PHILOSOPHY,  
 needs no Explanation.

OPEN Air, Shade, Water, and pleasant  
 Walks seem above all things to favour  
 that *Exercise*, the best suited to *Contempla-*  
*tion*, I mean *gentle walking without in-*  
*ducing fatigue*. The many agreeable Walks  
 in and about OXFORD may teach my own  
 Countrymen the truth of this assertion,  
 and best explain how *Horace* lived, while  
 a student at ATHENS, employed (as he  
 tells us)

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\* *Qui erant cum Aristotele, PERIPATETICI dicti sunt, quia disputabant INAMBULANTES in Lyceo; illi autem, qui Platonis instituto in ACADEMIA, quod est alterum gymnasium, cœtus erant et sermones habere soliti, E LOCI VOCABULO NOMEN habuerunt. Cic. Academ. L. I. c. 4. p. 21, Edit. Davis.*

P. III. — *inter SILVAS ACADEMI quærere verum.*

THESE *Places of Public Institution* were called among the *Greeks* by the name of GYMNASIA, in which, whatever that word might have originally meant, were taught all those *Exercises*, and all those *Arts*, which tended to cultivate not only THE BODY, but THE MIND. As *Man* was a Being consisting of *both*, the *Greeks* could not consider that Education as complete, in which *both* were not regarded, and *both* properly formed. Hence their *Gymnasia*, with reference to this double End, were adorned with *two Statues*, those of MERCURY and of HERCULES, the corporeal Accomplishments being patronized (as they supposed) by the God of Strength, the mental Accomplishments by the God of Ingenuity\*.

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\* Vid. *Atben. Deipnos.* L. XIII. p 561. Edit. Lugduni, 1657, Fol. Sometimes the *two* Gods were made into *one* Statue. Such compound Statues were called ἑρμείωνται. See *Cic. ad Atticum*, L. I. Epist. X.

'TIS to be feared, that many Places, Ch. III.  
*now called Academies*, scarce deserve the  
 name upon this *extensive* Plan, if the Pro-  
 fessors teach no more, than how to dance,  
 fence, and ride upon horses.

'T WAS for the Cultivation of *every li-  
 beral Accomplishment* that ATHENS was  
 celebrated (as we have said) during many  
 Centuries, long after her *Political* influence  
 was lost, and at an end.

WHEN ALEXANDER THE GREAT died,  
*many Tyrants*, like many *Hydras*, imme-  
 diately sprung up. ATHENS then, tho'  
 she still maintained the form of her *antient*  
 Government, was perpetually checked and  
 humiliated by their insolence. ANTI-  
 PATER destroyed her *Orators*, and she  
 was *sacked* by DEMETRIUS\*. At length

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\* See the Writers (antient and modern) of *Grecian*  
 History.

P. III. she became subject to the all-powerful ROMANS, and found the cruel SYLLA her severest Enemy.

HIS Face (which perhaps indicated his Manners) was of a purple red, intermixed with white. This circumstance could not escape *the witty Athenians*: they described him in a verse, and ridiculously said,

SYLLA'S face is a Mulberry, sprinkled with meal\*.

THE Devastations and Carnage, which he caused soon after, gave them too much reason to repent their *Sarcasm*.

\* The original Verse is a Trochaic.

Συκάρμινον ἐσθ' ὁ Σύλλας, ἀλφίτῳ πεπασμένον.

*Plutarch. in vit. Syllæ, T. III. p. 44. Ed. Bryan, Quarto.*

For his devastations of the Groves in the *Academy* and *Lyceum*, his demolition of their fine Buildings, and above all, his cruel massacre of the Inhabitants, when he took the City, see pages 61, 63, 64, 65 of the same Work, in the same Edition.

THE



THE civil War between CÆSAR and POMPEY soon followed, and their *natural Love of Liberty* made them side with Pompey. Here again they were unfortunate, for Cæsar conquered. But CÆSAR did not treat them like Sylla. With that Clemency, which made so amiable a part of his character, he dismissed them by a fine allusion to their illustrious Ancestors, saying, *that he spared the Living for the sake of the Dead*\*.

ANOTHER storm followed soon after this, the wars of BRUTUS and CASSIUS with AUGUSTUS and ANTONY. Their Partiality for *Liberty* did not here forsake them: they took part in the contest with the two *patriot Romans*, and erected their Statues near their own antient Deliverers, *Harmodius and Aristogiton*, who had slain

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\* Vid. *Meursium de Fortunâ Athenarum, in Gronov. Thesaur. Antiquitat. Græcar. T. V. p. 1745, 1746.*

P. III. *Hipparchus*. But they were still unhappy,  
 { for their Enemies triumphed. \*

THEY made their peace however with AUGUSTUS, and having met afterwards with different treatment under different Emperors, sometimes favourable, sometimes harsh, and never more severe than under VESPASIAN, their Oppressions were at length relieved by the virtuous NERVA and TRAJAN\*.

MANKIND during the interval, which began from NERVA, and which extended to the death of that best of Emperors, MARCUS ANTONINUS, felt a respite from those evils, which they had so severely felt before, and which they felt so severely revived under COMMODUS, and his wretched successors.

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\* See the same Tract, in the same Volume of Gronovius's Collection, 1746, 1747.



ATHENS, during the above golden period, enjoyed more than all others the general felicity, for she found in ADRIAN so generous a *Benefactor*, that her citizens could hardly help esteeming him a *second Founder*. He restored their old Privileges; gave them new; repaired their antient Buildings, and added others of his own. MARCUS ANTONINUS, altho' he did not do so much, still continued to shew them his benevolent attention\*.

If from this period we turn our eyes back, we shall find, for Centuries before, that ATHENS was the *place of Education*, not only for *Greeks*, but for *Romans*. 'Twas hither, that HORACE was sent by his father; 'twas here that CICERO put his son MARCUS under GRATIPPUS, one

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\* See the same Author, in the same Volume, p. 1748, 1749.

P. III. of the ablest Philosophers then belonging  
 to that City\*.

The Sects of Philosophers, which we have already described, were still existing, when St. PAUL came thither. We cannot enough admire the superior Eloquence of that Apostle, in his manner of addressing so intelligent an Audience. We cannot enough admire the sublimity of his Exordium; the propriety of his mentioning *an Altar*, which he had found there; and his Quotation from ARATUS, one of their well-known Poets†.

NOR was *Athens* only celebrated for the Residence of Philosophers, and the Institution of Youth: Men of rank and

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\* See *Horat. Epist.* II. L. II. v. 43, and the beginning of *Cicero's Offices*, address to his Son—*Quamquam, Marce Fili, &c.*

† ACTS, Ch. xvii. v. 22, &c.

fortune found pleasure in a *retreat*, which Ch.III.  
 contributed so much to their *liberal* En-  
 joyment.

THE friend and correspondent of *Cicero*,  
 T. POMPONIUS, from his long attachment  
 to this City and Country had attained  
 such a perfection in its Arts and Lan-  
 guage, that he acquired to himself the  
 additional name of ATTICUS. This great  
 Man may be said to have lived during  
 times of the worst and cruelest factions.  
 His youth was spent under *Sylla* and  
*Marius*; the middle of his life during  
 all the sanguinary scenes that followed;  
 and, when he was old, he saw the pro-  
 scriptions of *Antony* and *Octavius*. Yet  
 tho' *Cicero* and a multitude more of the  
 best men perished, he had the good for-  
 tune to survive every danger. Nor did  
 he seek a safety for himself alone; his  
 Virtue so recommended him to the Leaders  
 of every side, that he was able to save

P. III. not himself alone, but the lives and fortunes of many of his friends\*.

WHEN we look to this amiable character, we may well suppose, that it was not merely for amusement that he chose to live at *Athens*; but rather that, by residing there, he might so far realize Philosophy, as to employ it for the conduct of Life, and not merely for Ostentation.

ANOTHER person, during a better period, (that I mean between *Nerva* and *Marcus Antoninus*) was equally celebrated for his affection to this City. By this person I mean HERODES ATTICUS, who acquired the *last* name from the same

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\* The Life of this extraordinary man is finely and fully written by *Cornelius Nepos*, a Life well worthy of perusal. See also the large and valuable Collection of *Confidential Letters*, address'd to him by *Cicero*.

reasons,

reasons, for which it had formerly been Ch.III.  
given to *Pomponius*\*.

WE have remarked already, that Vicissitudes befall both Men and Cities, and changes too often happen from prosperous to adverse. Such was the state of ATHENS under the successors of *Alexander*, and so on from *Sylla* down to the time of *Augustus*. It shared the same hard fate with the *Roman* Empire in general upon the accession of *Commodus*.

AT length, after a certain period, the Barbarians of the North began to pour into the South. *Rome* was taken by ALARIC, and *Athens* was besieged by the same. Yet here we are informed (at least we learn so from History) that it was

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\* See *Fabric. Bibl. Græc.* T. IV. p. 371, and *Suidas*, under the word *Herodes*.

P. III. miraculously saved by *Minerva* and *Achilles*. The Goddess it seems and the Hero both of them appeared, compelling the Invader to raise the siege\*.

'Twas thus we are told, that, many years before, *Castor* and *Pollux* had fought for the *Romans*†; and that, many centuries afterwards, *St. George*, at *Iconium*, discomfited the *Saracens*‡—nay, so late as in the sixteenth century, a gallant *Spaniard*, *Peter de Paz*, was seen to assist his countrymen, *some months after his*

\* See *Zosimi Histor.* L. V. c. 5 and 6, p. 511, &c. *Edit. Gr. Lat.* 8vo. 1679. where the whole story is related at length.

† See *Florus* L. I. 2. L. II. 12.—*Justin.* Lib. XX. 3.

‡ *Fuller's Holy War*, p. 27. *Matt. Paris*, p. 43. According to this last Author there were three that fought, *St. George*, *St. Demetrius*, and *St. Mercury*.

*decease,*



decease, when they made an assault at the Ch. III.  
siege of *Antwerp*\*.

INSTEAD of giving my own Sentiments upon these events, I chuse to give those

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\* The following Extract is taken from the *Disquisitiones Magicæ* of *Martin Del-Rio*, printed at *Mentz*, an. 1617. *cum gratia et privilegio Cæsar. Majest.* together with the approbation of *Oliverius Manarcus*, Vice-Provincial of the *Belgic Jesuits*, and *Gulielmus Fabricius*, styled *Apostolicus et Regius Librorum Censor*; and attested also by the evidence *multorum gravium militum*, QUI VIDISSE SE SANCTE JURABANT.

The besieged it seems and their Allies, the Dutch and English, were upon the point of forcing a Post (*Aggerem*) possessed by the Spaniards, who besieged the City.—*Del-Rio's* words after this are—*Tum a regiis militibus (Hispanis scilicet) primo paucioribus CONSPECTUS PROPE AGGEREM PETRUS DE PAZ, Hispanus Tribunus, vir et militaribus et pietatis ornamentis laudatissimus, qui, jam mensibus aliquot ante defunctus, visus his armatus, UT SOLEBAT, legionem præcedere, et suis quondam militibus, MANU ADVOCATIS, sequerentur ut se IMPERARE. Inducant primi secundis; sic tertiis; sic sequentibus; VIDENT OMNES IDEM, mirantur, animisque resumptis NOTUM SEQUUNTUR DUCEM, &c.* *Disquisit. Mag. p. 262.*

P. III. of an abler man upon *a similar subject*.  
 After having related some singular stories of equal probability, *Lord Bacon* concludes with the following observation—

*My Judgment (says he) is, that they (he means the stories) ought all to be despised, and ought to serve but for winter-talk by the fire-side. Tho' when I say despised, I mean it as for Belief; for otherwise the spreading or publishing of them is in no sort to be despised, for they have done much mischief.*

SYNESIUS, who lived in the fifth Century, visited *Athens*; and gives in his *Epistles* an account of his visit. Its lustre appears at that time to have been greatly diminished. Among other things he informs us, that the celebrated Portico or Colonnade, the *Greek* name of which gave

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\* *Essays and Counsels by Ld. Verulam, No. XXXV.*



name to the Sect of Stoics, had by an Ch.III.  
 oppressive Proconsul been despoiled of its  
 fine Pictures; and that, on this devasta-  
 tion, it had been forsaken by those Phi-  
 losophers\*.

IN the thirteenth Century, when the  
*Grecian Empire* was cruelly oppressed by  
 the *Crusaders*, and all things in confusion,  
*Athens* was besieged by one *Scgurus Leo*,  
 who was unable to take it; and, after  
 that, by a *Marquis of Montferrat*, to  
 whom it surrendered†.

ITS fortune after this was various; and  
 it was sometimes under the *Venetians*,  
 sometimes under the *Catalonians*, till Ma-

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\* See *Synesii Epist.* 135. in *Gronovius's Collection*,  
 T. V. (as before) p. 1751, and of this work, p. 265.

† See *Gronovius's Collection* (as before) p. 1751,  
 1752, 1753, 1754.

P. III. *homet the Great* made himself Master of *Constantinople*. This fatal catastrophe (which happened near two thousand years after the time of *Pisistratus*) brought *ATHENS* and with it all *GREECE* into the hands of the *Turks*, under whose despotic yoke it has continued ever since.

THE City from this time has been occasionally visited, and Descriptions of it published by different Travellers. *WHEELER* was there along with *SPON* in the time of our *Charles the Second*, and both of them have published curious and valuable Narratives. Others, as well natives of this Island, as foreigners, have been there since, and some have given (as *Monfr. Le Roy*) specious publications of what we are *to suppose* they saw. None however have equalled the Truth, the Accuracy, and Elegance of *Mr. STUART*, who, after having resided there between three and four years, has given us such  
Plans,

Plans, and Elevations of the *capital Buildings* now standing, together with learned Comments to elucidate every part, that he seems, as far as was possible for the power of *Description*, to have restored the City to its *antient* Splendor. Ch. III.

HE has not only given us the greater Outlines and their Measures, but separate Measures and Drawings of the *minuter* Decorations; so that a *British* Artist may (if he please) follow PHIDIAS, and build in *Britain*, as *Phidias* did at ATHENS\*.

SPON, speaking of *Attica*, says that the Road near ATHENS was pleasing, and the very Peasants polished. Speaking of the *Athenians* in general, he says of them—*ils ont une politesse d'esprit naturelle, &*

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\* This most curious and valuable Book was published at London, in the year 1762.

**P. III.** *beaucoup d'adresse dans toutes les affaires, qu'ils entreprenent\**.

WHEELER, who was Spon's fellow-traveller, says as follows, when he and his Company approached ATHENS—*We began now to think ourselves in a MORE CIVILIZED COUNTRY, than we had yet past: for not a Shepherd, that we met, but bid us WELCOME, AND WISHED US a good journey*—p. 335, speaking of the ATHENIANS, he adds—*This must with great truth be said of them, their bad fortune hath not been able to take from them, what THEY HAVE BY NATURE, that is, much SUBTLETY or WIT.* p. 347. And again—*THE ATHENIANS, notwithstanding the long possession that Barbarism hath had of this place, seem to be much MORE POLISHED in point of MANNERS and CON-*

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\* Spon, V. II. p. 76, 92, Edit. 8vo.


VERSATION, *than any other in these parts; being civil, and of respectful behaviour to all, and highly complimentary in their discourse* \*. Ch. III.

STUART says of the *present Athenians*, what *Spon* and *Wheeler* said of their forefathers;—he found in them the same address, the same natural acuteness, tho' severely curbed by their despotic Masters.

ONE custom I cannot omit. He tells me, that frequently at their convivial Meetings, one of the company takes, what they now call, a Lyre, tho' it is rather a species of Guitar, and after a short prelude on the Instrument, as if he were waiting for inspiration, accompanies his instrumental Music with his voice, suddenly chanting some *extempore* Verses, which seldom exceed two or three Distichs; that he then delivers the Lyre to his

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\* *Wheeler*, p. 356, *Edit. Fol.*

P. III. neighbour, who, after he has done the  
 same, delivers it to another; and that so  
the Lyre circulates, till it has past round  
the table.

NOR can I forget his informing me,  
that, notwithstanding *the various Fortune*  
of ATHENS, as a *City*, ATTICA was still  
famous for OLIVES, and Mount HY-  
METTUS for HONEY. *Human Institu-*  
*tions perish, but Nature is permanent.*



## CHAP. IV.

*Account of Byzantine Scholars continued—*

SUIDAS—JOHN STOBÆUS or of STOBA

—PHOTIUS—MICHAEL PSELLUS—

*this last said to have commented twenty-four Plays of MENANDER—Reasons, to*

*make this probable—EUSTATHIUS, a*

*Bishop, the Commentator of HOMER—*

EUSTRATIUS, *a Bishop, the Commen-*

*tator of ARISTOTLE—PLANODES, a*

*Monk, the admirer and translator of LA-*

*TIN Classics, as well as the Compiler of*

*one of the present. GREEK ANTHOLOG-*

*IES.—Conjectures concerning the dura-*

*tion of THE LATIN TONGUE at Con-*  
*stantinople.*

THAT I may not be prolix, I hasten Ch. IV.  
from the writers already mentioned  
to SUIDAS, who is supposed to have lived  
during the ninth or tenth Centuries. In  
his *Lexicon*, which is partly *Historical*,  
I partly



**P. III.** partly *Explanatory*, he has preserved many Quotations from Authors who lived in the earlier and politer ages, and from Poets in particular, whose works at present are for the greater part lost. KUSTER, an able Critic in the beginning of the present Century, gave a fine Edition of this Author, at *Cambridge*, in three Volumes Folio; and Mr. TOUPE of *Cornwall* (whom I have mentioned already, and cannot mention with too much applause) has lately favoured the learned world with many valuable Emendations\*.

JOHN STOBÆUS or of *Stoba*, (whose name *John* makes it probable he was a *Christian*) is of an uncertain age, as well as *Suidas*; tho' some imagine him to have lived during *an earlier* period, by two or three Centuries†. His work is *not a*

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\* Concerning this little known Author see the Preface of his learned Editor, *Kuster*.

† See *Fabric. Biblioth. Græc.* T. VIII. 665.

*Lexicon*, like that of the other, but *an* Ch.IV.  
*immense Common-Place*, filled with Ex-  
 tracts upon various subjects, both *Ethical*  
 and *Physical*, which Extracts he had col-  
 lected from the most approved Writers.  
 As this Book is highly valuable from con-  
 taining such incredible variety of Senti-  
 ments upon *interesting* Topics, and those  
 taken from Authors, many of whom are  
 lost; as it is at the same time so incor-  
 rectly printed, that in too many places it  
 is *hardly intelligible*: it would be a labour  
 well worthy of an able Critic, by the help  
 of *Manuscripts*, and plausible *Conjecture*,  
 to restore it, as far as possible, to its ori-  
 ginal Purity. The Speculations he chiefly  
 gives us are neither trivial, nor licentious,  
 but, in the language of *Horace*,

—— *quod magis ad nos*

*Pertinet, et nescire malum est.*—

BUT to return from STOBÆUS to SUI-  
 DAS. If we consider the late age when

U

*Suidas*

**P. III.** *Suidas* lived; if we consider too the Authors, which he must needs have studied, in order to form his work; Authors, who many of them wrote in the most *refined* and *polished* Ages: it will be evident, that even in those *late* Centuries the Taste for a *purser Literature* was by no means *extinct*, and that even *then* there were Readers, who knew its value.

IN the *ninth Century* lived PHOTIUS, *Patriarch of Constantinople*. His most celebrated work may be called a *Journal of his Studies*; a Journal, where we learn the various *Authors* he perused; the *Subjects* they treated; the *Plans* of their Works; and where sometimes also we have *Extracts*. From him we are informed not only of many Authors now lost, but what was in his time the state of many, that are now remaining.

AMONG the Authors now lost he perused THEOPOMPUS the *Historian*, and HY-

PERIDES *the Orator*; among those, now Ch.IV.  
 mutilated and imperfect, he perused in-  
 tire. DIODORUS SICULUS. Many others, if  
 necessary, might be added of either sort.

'Tis singular with regard to PHOTIUS, that from a *Layman* he was raised at once to be *Patriarch of Constantinople*. Yet his Studies evidently seem to have had such a rank in view, being principally applied to *Theology*, to *History*, and to *Oratory*; with *enough Philosophy*, and *Medicine*, not to appear deficient, if such subjects should occur. As to *Poetry*, one might imagine, either that he had no relish for it, or that, in the train of his inquiries, he did not esteem it a requisite\*.

MICHAEL PSELLUS, of the *eleventh Century*, was knowing in the *Greek Phi-*

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\* See *Fabric. Bibl. Græc.* T. IX. 369.

P. III. *losophy and Poetry* of the purer ages, and for his various and extensive Learning was ranked among the first and ablest Scholars of his time.

BESIDES his Treatise of *Mathematics*, his Comments upon *Aristotle*, and a number of other Works (many of which are printed) he is said to have commented and explained no less than *twenty-four Comedies* of MENANDER, a Treatise now lost, tho' extant as well as the Comedies in so late a period. He must have had a relish for that polite Writer, or otherwise 'tis not probable, he would have undertaken such a labour\*.

NOR

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\* See *Fabric. Bibl. Græc.* T. I. 769.

In the passage, quoted by *Fabricius* upon this subject, its Author says, that the latter *Greek Monks* persuaded the latter *Greek Emperors*, to destroy *Menander* and many other of the *old Greek Poets*, from the looseness



NOR need we wonder this should happen. Why should not the polite MENANDER have had his Admirers in these Ages, as well as the licentious ARISTOPHANES?—Or rather, why not as well as SOPHOCLES, and EURIPIDES? The *Scholia* upon these (tho' some perhaps may be more antient) were compiled by Critics, who lived long after PSELLUS\*.

Ch.IV.

WE may add with regard to *all these Scholiasts* (whatever may have been their

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ness of their Morals, and their great Indecencies. That the Monks may have persuaded this, is not improbable—perhaps from Bigotry; perhaps from a consciousness of their own wretched Inferiority in every species of elegant Composition—but certainly from no indignation against Indecency and Immorality. For if so, why preserve *Lucian*? why preserve *Aristophanes*? why preserve Collections of Epigrams, more indecent and flagitious, than the grossest Productions of the most licentious modern Ages?

\* *Demetrius Triclinius*, the Scholiast on *Sophocles*, lived after *Planudes*, for he mentions him. See *Fabric. Bib. Græc.* p. 634.



P. III. Age) they would never have undergone the *labours* of Compilation and Annotation, had they not been encouraged by the taste of their *Contemporary* Countrymen. For who ever published, without hopes of having Readers?

THE same may be asserted of the learned *Bishop of Thessalonica*, EUSTATHIUS, who lived in the *twelfth* Century. His admiration of HOMER must have been *almost* enthusiastic, to carry him thro' so complete, so minute, and so vast a Commentary, both upon *the Iliad* and *the Odyssey*, collected from such an immense number both of Critics and Historians\*.

EUSTRATIUS, *the Metropolitan of Nice*, who lived a *little* earlier in the same Century, convinces us that he studied ARISTOTLE with no less zeal; and that, not

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\* See *Fabric. Biblioth. Græc.* T. I. p. 289, &c.

only in his *Logical* pieces, but in his *Ethical* also, as may be seen by those minute and accurate Comments on the NICOMACHEAN ETHICS, which go under his name, and in which, tho' *others* had their share, he still is found to have taken so large a Portion to himself\*.

Ch. IV.

PLANUDES, a Monk of the *fourteenth* Century, appears (which is somewhat uncommon) to have understood and admired THE LATIN CLASSICS, *Cicero*, *Cæsar*, *Ovid*, *Boethius*, and others, parts of which Authors he translated, such as the Commentaries of *Cæsar*, relative to the *Gallic Wars*, the Dream of *Scipio* by *Cicero*, the *Metamorphosis* of *Ovid*, the fine Tract of *Boethius de Consolatione*, and (according to Spon) *St. Augustine de Civitate Dei*. Besides this, he formed a GREEK ANTHO-

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\* See *Fabric. Biblioth. Græc.* T. II. p. 151.

P. III. LOGY (that well known Collection printed by *Wecheli*us, in 1600,) and composed several *original* Pieces of his own\*.

It appears from *these* Examples, and will hereafter appear from *others*, how much the Cause of *Letters* and *Humanity* is indebted to THE CHURCH.

HAVING mentioned *Latin Classics*, I beg leave to submit a conjecture concerning the state and duration of the LATIN TONGUE at *Constantinople*.

WHEN CONSTANTINE founded this *Imperial City*, he not only adorned it with curiosities from every part of the *Roman Empire*, but he induced, by every sort of encouragement, many of the First Families in *Italy*, and a multitude more of in-

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\* See *Fabric. Biblioth. Græc.* T. X. p. 533.

ferior rank, to leave their Country, and there settle themselves. We may therefore suppose, that LATIN was for a long time the *prevailing Language* of the Place, till in a course of years it was supplanted by GREEK, the *common Language* of the neighbourhood, and the *fashionable acquired Language* of every polite Roman.

Ch.IV.

WE are told, that soon after the End of the *sixth Century* LATIN ceased to be spoken at ROME\*. Yet was it in the beginning of that Century that JUSTINIAN published his *Laws* in LATIN at *Constantinople*; and that the celebrated PRISCIAN in the same City taught the *Principles of the Latin Grammar*.

IF we descend to a period still later, (so late indeed as to the *tenth* and *eleventh Centuries*) we shall find, in the Ceremonial of the *Byzantine Court*, certain For-

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\* See before, p. 238.

P. III. mularies preserved, evidently connected with this subject.

As often as the Emperor gave an Imperial Banquet, 'twas the Custom for some of his Attendants, at peculiar times during the Feast, to repeat and chant the following Words — Κωνσέρβειτ Δέες ἡμπέριεμ βέξρεμ—βήξητε, Δόμηνι ἡμπεράτωρες ἐν μελτος ἄννος· Δέες, ὀμνήποτενς πρέξεθ—Ἦν γαυδῶ πραινδεῖτε, Δόμηνι.

IT may possibly for a moment surprise a learned Reader, when he hears that the meaning of this strange Jargon is—*May God preserve your Empire—Live, imperial Lords, for many years; God almighty so grant—Dine, my Lords, in joy.*

BUT his doubts will soon vanish, when he finds this Jargon to be LATIN, and comes to read it exhibited according to A LATIN ALPHABET—

CON-



CONSERVET DEVS IMPERIVM Ch.IV.  
 VESTRVM—VIVITE, DOMINI IM-  
 PERATORES, IN MVLTOS ANNOS;  
 DEVS OMNIPOTENS PRAESTET—  
 IN GAUDIO PRANDETE, DOMI-  
 NI\*.

'Tis evident from these instances, that traces of LATIN were still remaining at *Constantinople*, during those Centuries. 'Twill be then perhaps less wonderful, if *PLANUDES* upon the same spot should, in the *fourteenth* Century, appear to have

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\* These Formularies are selected from a Ceremonial of the *Byzantine* Court, drawn up by the Emperor *Constantine Porphyrogenitus*, who reigned in the beginning of the eleventh Century. The Book, being a large Folio, was published in the original *Greek*, with a *Latin* Translation and Notes, by *Leichius* and *Reiskius*, at *Lipfic*, in the year 1751. See of this Book p. 215, 216. Many more Traces of this *Hellenistic Latin* occur in other parts of it. In the *Latin Types* I have followed the *Commentator*, and not the *Translator*; and as the *Greeks* have no Letter but B to denote the *Latin* V, have preferred *Vivite* to *Bibite*.



P. III. understood it. We may suppose, that by  
degrees it changed from a *Common Language* to a *Learned* one, and that, being thus confined to *the Learned Few*, its valuable Works were by *their labours again* made known, and diffused among their Countrymen in *Greek Translations*.

THIS too will make it probable, that even to the *lowest* age of the *Greek Empire* their great LIBRARIES contained many valuable LATIN MANUSCRIPTS; perhaps had *entire* Copies of *Cicero*, of *Livy*, of *Tacitus*, and many others. Where else did PLANUDES, when he translated, find his *Originals*?

## C H A P. V.

NICETAS, THE CHONIATE—*his curious Narrative of the Mischiefs done by BALDWIN'S CRUSADE, when they sackt CONSTANTINOPLE in the Year 1205—many of the Statues described, which they then destroyed—a fine Taste for Arts among the GREEKS, even in those Days, proved from this Narrative—not so, among the CRUSADERS—Authenticity of Nicetas's Narrative—State of CONSTANTINOPLE at the last Period of the Grecian Empire, as given by contemporary Writers, PHILELPHUS and ÆNEAS SYLVIUS—NATIONAL PRIDE among the Greeks not totally extinct even at this Day.*

BESIDES PLANUDES a large number Ch. V.  
of the same nation might be mentioned, but I omit them all for the sake of NICETAS, THE CHONIATE, in order  
to

P. III. to prove thro' him, that the more refined part of that ingenious people had not even in the *thirteenth Century lost their Taste*; a Taste not confined to *Literary Works* only, but extended to *Works of other kinds and character*.

THIS Historian (I mean NICETAS\*) was present at the sacking of *Constantinople* by the Barbarians of *Baldwyn's Crusade*, in the year 1205. Take, by the way of Sample, a part only of his Enumeration of the noble Statues, which were probably brought thither by *Constantine*, to decorate his new City, and which these *Adventurers* then destroyed †.

AMONG

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\* He was called the *Choniate* from *Chonæ*, a City of *Phrygia*, and possessed, when in the Court of *Constantinople*, some of the highest Dignities. *Fabric. Biblioth. Græc. T. XI. p. 401, 402.*

† A large part of this Chapter is extracted from the History of *Nicetas*, as printed by *Fabricius* in the Tome above.

AMONG others he mentions the *Colossian Statue* of JUNO, erected in the *Forum* of *Constantine*; the Statue of PARIS standing by VENUS, and delivering to her the Golden Apple; a square and lofty OBELISK, with a FIGURE on it to indicate the Wind; the Figure of BELLEROPHON, riding upon PEGASUS; the PENSIVE HERCULES, made by no less an Artist than LYSIPPUS; the two celebrated *Figures* of THE MAN and THE ASS, erected by *Augustus* after his Victory at *Actium*; the WOLF, suckling ROMULUS and REMUS; an EAGLE *destroying* a SERPENT, set up by *Apollonius Tyaneus*; and an *exquisite*

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above quoted, beginning from p. 405, and proceeding to p. 418.

The Author has endeavoured to make his translated Extracts faithful, but he thought the whole *Original Greek* too much to be inserted, especially as it may be found in *Fabricius's Bibliotheca*, a Book by no means rare. A few particular passages he has given in the *Original*.

HELEN,

P. III. HELEN, in all the Charms of Beauty and  
 of Elegance.

SPEAKING of the *Wind-obelisk*, he relates with the greatest feeling the curious work on its sides; the rural Scene; *Birds* singing; *Rustics* labouring, or playing on their Pipes; Sheep bleating; *Lambs* skipping; *the Sea*, and a Scene of *Fish* and *Fishing*; little naked *Cupids*, laughing, playing, and pelting each other with Apples; A FIGURE on the summit, turning with the slightest blast, and thence denominated the *Wind's Attendant*.

OF the *two Statues* brought from *Actium* he relates, that they were set up there by *Augustus* on the following Incident. As he went out by night to reconnoitre the Camp of *Antony*, he met a *Man*, driving an *Afs*. The *Man* was asked, *who he was*, and *whither he was going* — *my Name*, replied he, is *Nico*,  
 my




my *Afs's* name NICANDER; and I am going to CÆSAR's Army. The Story derives its force from the good Omen of lucky names, and may be found (tho' with some variation) both in *Suetonius* and *Plutarch*. The real Curiosity was, that Statues so celebrated should be *then* existing. Ch. V.

IF the Figures of *the Wolf* and *the Founders of Rome* were of the same age, they might probably have been the very *Work*, to which VIRGIL is supposed to have alluded, in describing the Shield of ENEAS:

——*illam tereti cervice reflexam*  
*Mulcere alternos, et corpora fingere lingua.*  
 Æn. VIII. 633.

BUT no where does the Taste of NICE-TAS appear so strongly, as when he speaks of the HERCULES, and the HELEN.



P. III.  THE HERCULES is exhibited to us, as if he were actually present — *immense in bulk*, and, with an Air of Grandeur, *reposing himself*—his *Lion's-skin* (that lookt formidable even in brags) *thrown over him* — himself sitting without a Quiver, a Bow, or a Club, but having *the right leg bent* at the knee; *his Head* gently *reclining* on the *hand of his left Arm*; and a *Countenance full of dejection*, as if he were reflecting with indignation on the many successive labours, imposed on him by *Eurystheus*\*.

FOR his *Person*, we are informed he was *ample* in the *Chest*; *broad* in the *Shoulders*; had *Hair that curled*; *Arms* that were *strong and muscular*; and a *Mag-*

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\* Εκάθητο δε, μὴ γαστρὸν ἐξημμένος, μὴ τόξου καὶ χειρὸν φέρων, μὴ, κ. τ. λ. *Fabr.* as above, p. 408, 409.

nitude such, as might be supposed to be- Ch. V.  
long to the ORIGINAL HERCULES, were he  
to revivē; a *Leg* being equal in length to  
the Stature of a *common* Man\*. And yet  
adds NICETAS, filled with Indignation,  
“ this Hercules, being such as here re-  
“ presented, this very Hercules did not  
“ these men spare.”

I can only subjoin, by way of digres-  
sion, that there is a fine *Greek* Epigram  
describing the Statue of a DEJECTED  
HERCULES, sitting without his Weapons,  
which exactly resembles this of Nicetas,  
and which is said likewise to be the work  
of LYSIPPUS, only there the Poet imputes  
his Hero's *Dejection*, not to the Tyranny  
of *Eurystheus*, but to the love of *Om-  
phale*†.

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\* Ἦν δὲ τὸ εἶρνον εὐρύς, τῆς ὥμης πλατὺς, τῆς  
τρίχας ἕλος, κ. τ. λ. Ibid. p. 409.

† Vid. *Antholog.* L. IV. tit. 8.

P. III. *If Nicetas speak with admiration of this*  
 Statue, 'tis with *rapture* he mentions the  
*other.* “ *What, says he, shall I say of*  
*“ the beauteous HELEN; of her, who*  
*“ brought together all Greece against Troy?*  
*“ Did she MITIGATE these IMMITI-*  
*“ GABLE, these IRON-HEARTED Men?*  
*“ No,” says he, “ nothing like it could*  
*“ even she affect, who had before enslaved*  
*“ so many Spectators with her Beauty\*.”*

AFTER this he describes her Dress,  
 and then proceeds to her *Person*; which  
 Description, as it is something singular,  
 I have endeavoured to translate more  
 strictly.

“ HER LIPS” (says he) “ *like opening*  
 “ *Flowers, were gently parted, as if she*

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\* Ἄρ' ἐμείλιξε τῆς δυσμειλίκτης; ἄρ', ἐμαλθαξε τῆς  
 σιδηρόφρουας; ἔμην ἔν ἔδε ὅλως τοιούτων τι δεδύνηται  
 ἢ πάντᾳ θρατήν τῷ κάλλει δελαγωγήσασα, καιπερ,  
 κ. τ. λ. Fabric. ut supra, p. 412. 413.

“ was going to speak: and as for that Ch. V.  
 “ GRACEFUL SMILE, which instantly met  
 “ the beholder, and filled him with delight;  
 “ those elegant CURVATURES OF HER  
 “ EYE-BROWS, and the remaining HAR-  
 “ MONY OF HER FIGURE; they were what  
 “ no Words can describe, and deliver down  
 “ to Posterity\*.”

HE then breaks into an Exclamation—  
 “ But O! HELEN, Thou pure and genuine  
 “ Beauty; Offspring of the Loves; deco-  
 “ rated by the Care of VENUS; most ex-  
 “ quisite of Nature’s Gifts; Prize of Con-  
 “ test between Trojans and Grecians:  
 “ where was thy NEPENTHES, that  
 “ soothing Draught, which thou learnedst  
 “ in Egypt?—Where thy irresistible Love-  
 “ charms?—Why didst Thou not employ

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\* Ἦν δὲ καὶ τὰ χεῖλη, καλύκων δίκην, ἱεῖμα παρα-  
 νοιγόμενα, ὡς καὶ δοκεῖν, κ. τ. λ. Ibid. p. 413.

P. III. *“ them now, as thou didst in days of yore?  
 “ Alas! I fear 'twas destined by Fate,  
 “ that Thou shouldst perish by Flames;  
 “ Thou, who didst not cease even in thy  
 “ Statue to inflame beholders into Love.  
 “ I could almost say that these SONS OF  
 “ ENEAS had demolished Thee by FIRE,  
 “ as a species of retaliation for the BURN-  
 “ ING OF THEIR TROY, as those Flames  
 “ were kindled by thy unfortunate A-  
 “ mours\*.”*

I have been thus particular in these Relations, and have translated for the greater part the very *words* of the Historian, not only because the Facts are little known, but because they tend to prove, that even in those *dark Ages* (as we have too many

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\* Ἄλλ' ὦ Τυνδαρίς Ἑλένη, κάλλος αὐτόθεν καλόν,  
 Ἐρώτων μόχλευμα, Ἀφροδίτης τημελέχημα, πανάριστον  
 φύσεως δώρημα, Τρώων καὶ Ἑλλήνων βράβευμα, πᾶσι  
 τὸ Νηπενθίς, κ. τ. λ. Ibid. p. 413.

reasons to call them) there were *Greeks* Ch. V.  
*still extant*, who had a *Taste for the finer*  
*Arts*, and an *Enthusiastic Feeling* of their  
*exquisite Beauty*. At the same time we  
 cannot without indignation reflect on these  
*brutal Crusaders*, who, after many instances  
 of *sacrilegious Avarice*, related by *Nicetas*  
 in consequence of their Success, could de-  
 stroy all *these*, and many other precious  
*Remains of Antiquity*, melting them down  
 (for they were of *Brass*) into *Money* to  
 pay their *Soldiers*, and exchanging things of  
*inestimable Value* for a poor pittance of  
*contemptible Coin*\*. They surely were  
 what *NICETAS* well calls them, Τῆ καλῆ  
 αἰνέραςοι βάρβαροι, *BARBARIANS devoid of*  
*taste for the BEAUTIFUL and FAIR*†.

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\* Κεκόφασιν [ἀγάλματα] εἰς νομίσμα, ἀπαιλασσό-  
 μενοι μικρῶν τὰ μεγάλα, καὶ τὰ δαπάναις πονηθέντα με-  
 γίσαις ὑτιδανῶν ἀντιδιδόντες κερμάτων. Ibid. p. 408.

† I have given the words of *Nicetas* himself, which  
 precede the passage just quoted. In another part



P. III. *AND yet 'tis remarkable, that these sad and savage Events happened more than a Century after these Adventurers had first past into the East, above four-score years of which time they had possessed the Sovereignty of Palestine. But—*

COELUM, non ANIMUM mutant, &c.

HOR.\*

THO' I have done with these Events, I cannot quit THE GREEKS without adding a

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of his Narrative he stiles them ILLITERATE BARBARIANS, *who absolutely did not know their A B C.—*  
 παρ' ἀγραμμάτοις βαρβάραις, καὶ τέλειον ἀναλφάβητοις —  
 P. 414.

\* It ought to be observed, that tho' the NARRATIVE of *Nicetas*, whence these Extracts are taken, appear not in the printed Editions (being probably either thro' fraud, or shame, or both, designedly omitted;) yet has it been published by that *honest* and *learned Critic* FABRICIUS, in the *sixth* Volume of his *Bibliotheca Græca* here quoted, and is still extant in a *fair* and *antient Manuscript* of the two last Books of *Nicetas*, preserved in THE BODLEIAN LIBRARY.

word

word upon CONSTANTINOPLE, as to *Li-* Ch. V.  
*terature* and *Language*, just before the  
 fatal period, when it was taken by the  
 TURKS. There is more stress to be laid  
 upon my Quotations, as they are tran-  
 scribed from Authors, who lived at *the*  
*time*, or immediately after.

HEAR what PHILELPHUS says, who  
 was himself at *Constantinople* in that part  
 of the fifteenth Century, while the *Greek*  
*Empire* still subsisted. “ *Those GREEKS*  
 “ (says he) *whose Language has not been*  
 “ *depraved, and whom we ourselves both*  
 “ *follow and imitate, speak even at this*  
 “ *time in their ordinary talk, as the Comic*  
 “ *ARISTOPHANES did, or the Tragic EU-*  
 “ *RIPIDES; as the Orators would talk; as*  
 “ *the Historians; as the Philosophers them-*  
 “ *selves, even PLATO and ARISTOTLE\*.*”

SPEAK-

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\* *Græci, quibus lingua depravata non sit, et quos ipsi  
 tùm sequimur, tùm imitatur, ita loquuntur vulgo hâc  
 etiam*

## P. III.

SPEAKING afterwards of the *Corruption* of the Tongue in that City by the Concourse of Traders, and Strangers, he informs us, that the People belonging to the Court still retained “ the ANTIENT  
 “ Dignity and Elegance of Speech, and  
 “ above all THE WOMEN OF QUALITY,  
 “ who, as they were wholly precluded from  
 “ Strangers, STILL PRESERVED that ge-  
 “ nuine and pure Speech of the ANTIENT  
 “ GREEKS, uncorrupted\*.

ÆNEAS

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*etiam in tempestate, ut Aristophanes Comicus, ut Euripides Tragicus, ut Oratores omnes, ut Philosophi etiam ipsi et Plato et Aristoteles. Philelph. Epist. in Hodii de Græcis illustribus Lib. I. p. 188.*

\* The same *Philelphus* in the same Epistle adds—  
*Nam VIRI AULICI veterem sermonis dignitatem atque elegantiam ritinebant; in primisque IPSÆ NOBILES MULIERES, quibus cum nullum esset omnino cum viris peregrinis commercium, MERUS ILLE AC PURUS GRÆCORUM SERMO SERVABATUR INTACTUS. Hod. ut supra.*

’Tis somewhat singular, that what *Philelphus* relates concerning the *Women of Rank at the Court of Constantinople*,

ÆNEAS SYLVIUS, afterwards Pope by Ch. V. the name of PIUS THE SECOND, was the Scholar of this *Philelphus*. A long Letter of his is extant upon the taking of Constantinople by Mahomet, a Letter address'd to a Cardinal, just after that fatal Event. Speaking of the fortune of the City, he observes, that NEW ROME (for so they often called CONSTANTINOPLE) had sub-

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tinople, should be related by Cicero concerning the Women of Rank in the polished days of the Roman Commonwealth; concerning Cornelia, Mother of the Gracchi; concerning Lælia, Daughter of the great Lælius; concerning the Mucia, the Licinæ, in short, the Mothers, Wives, and Daughters of the most illustrious Romans of that illustrious age.

Cicero accounts for the purity of their Language, and for its being untainted with vitious novelty, precisely as *Philelphus* does.—*Facilius enim MULIERES INCORRUPTAM ANTIQUITATEM CONSERVANT, quod, MULTORUM SERMONIS EXPERTES, ea tenent semper, quæ prima didicerunt.*

This Passage is no small strengthening of *Philelphus's* Authority. See *Cicer. de Oratore* III. 45. & *de Claris Orator.* f. 211.

fitted

P. III. fisted, from its foundation to its capture, nearly the *same* number of years with OLD ROME—that between ROMULUS, the founder of *Old Rome*, and the Goth, ALARIC, who took it, was an interval of about *eleven hundred years*; and that there was nearly the same interval between CONSTANTINE and MAHOMET THE GREAT.

HE observes that tho' this *last City* had been taken before, it had never before suffered so *total* and so *fatal* a change.

“ *Till this period (says he) the remembrance*  
 “ *of ANTIENT WISDOM remained at CON-*  
 “ *STANTINOPLE; and, as if it were the*  
 “ *Mansion, the Seat of Letters, no one of*  
 “ *the Latins could be deemed sufficiently*  
 “ *learned, if he had not studied for some*  
 “ *time at CONSTANTINOPLE. The same*  
 “ *Reputation for Sciences, which ATHENS*  
 “ *had in the times of antient Rome, did*  
 “ *CONSTANTINOPLE appear to possess in*  
 “ *our*



“ our times. ’Twas thence, that PLATO Ch. V.  
 “ was restored to us; ’twas thence, that  
 “ the Works of ARISTOTLE, DEMOS-  
 “ THENES, XENOPHON, THUCYDIDES,  
 “ BASIL, DIONYSIUS, ORIGEN and others  
 “ were, in our days, made known; and  
 “ many more in futurity we hoped would  
 “ become so. But now, as the Turks have  
 “ conquered, &c.\*”

A little farther in the same Epistle, when  
 he expresses his fears, lest THE TURKS

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\* —itaque mansit in hunc diem vetustæ sapientiæ apud  
 CONSTANTINOPOLIM monumentum: ac, velut ibi do-  
 micilium Literarum esset, et arx summæ philosophiæ, nemo  
 Latinorum satis doctus videri poterat, nisi Constantinopoli  
 aliquandem studisset; quodque florente Româ doctrinarum  
 nomen habuerunt Athenæ, id tempestate nostra videbatur  
 Constantinopolis obtinere. Inde nobis Plato redditus: inde  
 Aristotelis, Demosthenis, Xenophontis, Thucidedis, Basilii,  
 Dionysii, Origenis et aliorum multa Latinis opera diebus  
 nostris manifestata sunt; multa quoque in futurum mani-  
 festanda sperabamus. Nunc vero, vincentibus Turcis, &c.  
 Æneæ Sylv. Epist. p. 704. 705. Edit. Basil. 1551.

should



P. III. should destroy all Books but their own, he  
 subjoins — “ *Now therefore both HOMER,*  
 “ *and PINDAR, and MENANDER, and all*  
 “ *the more illustrious Poets will undergo a*  
 “ *second Death. Now will a final de-*  
 “ *struction find its way to the GREEK*  
 “ *PHILOSOPHERS. A little light will*  
 “ *remain perhaps among the LATINS,*  
 “ *but that I apprehend will not be long,*  
 “ *unless GOD from Heaven will look upon*  
 “ *us with a more favourable eye, and grant*  
 “ *a better fortune either to the Roman Em-*  
 “ *pire, or to the Apostolic See, &c. &c.\**”

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\* *Nunc ergo et Homero, et Pindaro, Menandro, et omnibus illustrioribus Poetis secunda mors erit; nunc Græcorum philosophorum ultima patebit interitus. Restabit aliquid lucis apud Latinos; at, fateor, neque id erit diuturnum, nisi mitiori nos oculo Deus ex alto respexerit, fortunamque vel imperio Romano, vel Apostolicæ sedi præbuerit meliorem, &c. &c. Ibid. p. 705, 706.*

Those who have not the old Edition of *Æneas Sylvius*, may find the above quotations in *Hody de Græcis Illustribus*, Lond. 1751. 8vo.

IT must be remarked that, in this Epistle, by LATINS\* he means *the Western Europeans*, as opposed to THE GREEKS, or *Eastern*; and that by the ROMAN Empire (just before mentioned) he means the GERMANIC Body.

THE Author's apprehensions for the fate of Letters *in the West* was premature; for, upon the Destruction of this *imperial* City, the number of *learned Greeks*, which this Event drove into those Western parts of *Europe*; the Favour of the *Popes* and the *Medici* Family, shewn at this period to Literature; together with the then recent *Invention of Printing*, which, by multiplying Copies of Books, made them so easy to be purchased—all this (I say) tended to promote the Cause of *Knowledge* and of *Taste*, and to put things into that

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\* *Nicetas* had before called them, SONS OF *ÆNEAS*.  
See p. 310.

P. III. train, in which we hope they may long continue.

BESIDES *Philelphus*, *Æneas Sylvius*, and many others, who were *Italians*, I might mention two *Greeks of the same age*, GEORGE GEMISTUS, and Cardinal BESSARIO, both of them deeply knowing in *Grecian Literature and Philosophy*.

BUT as some account of these last and of their Writings has been already given\*, I shall quit the *Greeks*, after I have related a short Narrative; a Narrative so far curious, as it helps to prove, that even among the *present Greeks*, in the day of *Servitude*, the remembrance of their *antient Glory is not yet* totally extinct.

WHEN the late Mr. *Anson* (Lord *Anson's* Brother) was upon his Travels in the *East*, he hired a Vessel, to visit the

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\* See *Philosoph. Arrangements*, p. 238, 239.

Isle of *Tenedos*. His Pilot, *an old Greek*, Ch. V.  
as they were sailing along, said with some  
satisfaction, — *There 'twas our Fleet lay.*  
Mr. *Anson* demanded, *What Fleet?* —  
*What Fleet*, replied the old Man (a little  
piqued at the Question) — WHY OUR GRE-  
CIAN FLEET AT THE SIEGE OF TROY\*.

BUT we must now quit *the Greeks*, and,  
in consequence of our plan, pass to the  
ARABIANS, *followers of Mahomet*.

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\* This story was told *the Author* by *Mr. Anson* him-  
self.

*Concerning THE SECOND CLASS of Geniuses during the middle Age, THE ARABIANS, or SARACENS—at first, barbarous—their Character before the time of Mahomet—Their greatest Caliphs were from among the ABASSIDÆ—ALMANZUR one of the first of that race—ALMAMUM of the same race, a great Patron of Learning, and learned Men—ARABIANS cultivated Letters, as their Empire grew settled and established—Translated the best Greek Authors into their own Language—Historians, ABULPHARAGIUS, ABULFEDA, BOHADIN—Extracts from the last concerning SALADIN.*

**T**HE ARABIANS\* began ill. The  
Sentiment of their Caliph OMAR,  
when

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\* As many Quotations are made in the following Chapters from *Arabian Writers*, and more particularly from

when he commanded the *Alexandrian Library* to be burnt (a fact we have already related\*) was natural to any Bigot, when in the plentitude of Despotism. But they grew more rational, as they grew less bigotted, and by degrees began to think, that Science was worth cultivating. They may be said indeed to have recurred to their *antient* Character; that Character, which they did not rest upon brutal Force alone, but which they boasted to imply three capital things, *Hospitality, Valour,* and *Eloquence*†.

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from ABULPHARAGIUS, ABULFEDA, and BOHADIN, a short account of those three authors will be given in the Notes of *this* Chapter, where their Names come in course to be mentioned.

\* See before, p. 252.

† *Schultens* in his *Monumenta vetustiora Arabie* (Lugdun. Batavor. 1740) gives us in his Preface the following Passage from *Saphadius*, an *Arabic* Author. ARABES antiquitus non habebant, quo gloriarentur, quam GLADIO, HOSPITE, et ELOQUENTIA.



P. III. { WHEN Success in Arms has defeated Rivals, and Empire becomes not only extended but *established*, then is it that Nations begin to think of *Letters*, and to cultivate Philosophy, and liberal Speculation. This happened to the *Athenians*, after they had triumphed over the *Persians*; to the *Romans*, after they triumphed over *Carthage*; and to the ARABIANS, after the *Caliphate* was established at *Bagdad*\*.

AND here perhaps it may not be improper to observe, that after the four first Caliphs, came the Race of the OMMIADÆ. These about thirty years after *Mahomet*, upon the destruction of *Ali*, usurped the Sovereignty, and held it ninety years. They were considered by the *Arabic* Historians as a race of Tyrants, and were in

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\* See before, p. 256, 257.

number fourteen\*. Having made themselves by their oppressions to be much detested, the last of them, *Merwin*, was deposed by *Al-Suffah*, from whom began another race, the race of ABASSIDÆ†, who claimed to be related in blood to *Mahomet*, by descending from his Uncle, *Abbas*. Ch.VI.


As many of these were far superior in character to their predecessors, so their Dominion was of much longer duration, lasting for more than five Centuries.

THE former part of this Period may be called the *Æra of the Grandeur, and Magnificence* of THE CALIPHATE,

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\* See *Herbelot's Bibliotheque Orientale*, under the word OMMIADES, also *Abulpharagius*, p. 138, 160. and in particular *Abulfeda*, p. 138, &c.

† *Abulphar.* p. 138—150, &c. *Abulfeda*, p. 143. *Herbelot's Bib. Orient.* under the word ABASSIDES.

P. III.  ALMANZUR, who was among the first of them, removed the imperial Seat from *Damascus* to *Bagdad*, a City which he himself founded upon the banks of the *Tigris*, and which soon after became one of the most splendid Cities throughout the *East*.

*Almanzur* was not only a great Conqueror, but a lover of Letters and learned Men. 'Twas under him that *Arabian* Literature, which had been at first chiefly confined to Medicine and a few other branches, was extended to Sciences of every denomination\*.

HIS Grandson ALMAMUN (who reigned about fifty years after) giving a full Scope to his love of Learning, sent to the *Greek* Emperors for Copies of their *best* Books;

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\* See *Abulfeda*, p. 144. *Abulpharag*. p. 139. 141. 160.

employed the ablest Scholars, that could be found, *to translate* them; and, when translated, encouraged men of genius in their perusal, taking a pleasure in being present at *literary Conversations*. Then was it that learned men, in the lofty Language of *Eastern Eloquence*, were called *Luminaries, that dispel darkness; Lords of human kind; of whom, when the World becomes destitute, it becomes barbarous and savage\**. Ch.VI.

THE rapid Victories of these *Eastern Conquerors* soon carried their Empire from *Asia* even into the remote regions of *Spain*. Letters *followed* them, as they went. *Plato, Aristotle*, and their best Greek Commen-

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\* See *Abulfeda*, p. 181. *Abulpharag.* p. 160, 161. The lofty Language alluded to stands thus in the Latin Version of the page last quoted. *Docti tenebrarum lumina sunt, et generis humani domini, quibus destitutus ferus evadit mundus.*

P. III. tators were soon translated into *Arabic*; so were *Euclid*, *Archimedes*, *Apollonius*, *Diophantus*, and the other Greek *Mathematicians*; so *Hippocrates*, *Galen*, and the best professors of *Medicine*; so *Ptolemy*, and the noted Writers on the subject of *Astronomy*. The study of these Greeks produced others like them; produced others, who not only explained them in *Arabic* Comments, but composed *themselves* original pieces upon the same Principles.

AVERROES was celebrated for his Philosophy in *Spain*; ALPHARABI and AVICENNA were equally admired thro' *Asia*\*. Science (to speak a little in their own stile) may be said to have extended

—— a *Gadibus-usque*  
*Auroram et Gangem* ——

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\* See *Herbelot*, under the several Names here quoted.

NOR, in this immense multitude, did Ch.VI.  
 they want *Historians*, some of which, (such }  
 as ABULFEDA, ABULPHARAGIUS, BO-  
 HADIN\*, and others) have been trans-  
 lated,

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\* ABULFEDA was an *Oriental Prince*, descended from the same Family with the great *Saladin*. He died in the year 1345, and published a *General History*, in which however he is *most particular* and diffuse in the Narrative of *Mahomet*, and his Successors.

Learned Men have published different parts of this curious Author. *Gagnier* gave us in *Arabic* and *Latin* as much of him, as related to *Mahomet*. This was printed in a thin Folio at *Oxford*, in the year 1723.

*The largest Portion*, and from which most of the facts here related are taken, was published by *Reiske*, or *Reiskius* (a very able Scholar) in *Latin only*, and includes the History of the *Arabians* and their *Caliphs*, from the first year of the *Mahometan Æra*, *An. Dom.* 622, to their 406th year, *An. Dom.* 1015. This Book, a moderate or thin Quarto, was printed at *Lipsic*, in the year 1754.

We have another Portion of a period *later still* than this, published by *Schultens* in *Arabic* and *Latin*; a Portion relative to the Life of *Saladin*, and subjoined by *Schultens* to the Life of that great Prince by *Bohadin*,



P. III. lated, and are perused, even in their  
 { Translations, both with pleasure and profit,

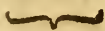
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*badin*, which he (Schultens) published. But more of this hereafter.

ABULPHARAGIUS gave likewise a *general History*, divided into nine *Dynasties*, but is far more minute and diffuse (as well as *Abulfeda*) in his History of *Mahomet* and the *Caliphs*.

He was a Christian, and the Son of a Christian Physician — was an *Asiatic* by birth, and wrote in *Arabic*, as did *Abulfeda*. He brought down his History a little below the time of the celebrated *Jingez Chan*, that is to the middle of the thirteenth Century, the time when he lived. A fine Edition of this Author was given in *Arabic* and *Latin*, by the learned *Pococke*, in two small Quartos, at Oxford, 1663.

BOHADIN wrote the Life of the celebrated *Saladin*, but more particularly that part of it, which respects the *Crusades*, and *Saladin's* taking of *Jerusalem*. *Bohadin* has many things to render his History highly valuable: he was a *Contemporary Writer*; was an *Eye-witness of almost every Transaction*; and what is more, instead of being an obscure Man, was *high in office*, a *favourite of Saladin's*, and *constantly about his person*. This author flourished in the twelfth Century, that is in

fit, as they give not only the outlines of Ch. VI. amazing Enterprises, but a sample of  Manners, and Character, widely differing from our own.

No History perhaps can be more curious than the Life of SALADIN by BOHADIN. This Author was a constant Attendant upon the person of this great Prince thro' all his active and important

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in the time of *Saladin* and King *Richard*, *Saladin's* antagonist.

BOHADIN's History in *Arabic* and *Latin*, with much excellent Erudition, was published in an elegant Folio, by that accurate Scholar, *Schultens*, at *Leyden*, in the year 1755.

It must be observed that, tho' ABULPHARAGIUS was a *Christian*, yet ABULFEDA and BOHADIN were both *Mahometans*. All three Historians bear a great resemblance to *Plutarch*, as they have enriched their Histories with so many striking *Anecdotes*. From ABULPHARAGIUS too, and ABULFEDA, we have much curious information as to the *Progress and State of Literature* in those Ages and Countries.

Life,

P. III. Life, down to his last Sickness, and the very hour of his Death. The many curious Anecdotes, which he relates, give us the striking Picture of an Eastern Hero.

TAKE the following Instance of *Sa-ladin's* Justice and Affability.

“ HE was in company once with his  
 “ intimate Friends, enjoying their con-  
 “ versation apart, the crowd being dis-  
 “ mitted, when a Slave of some rank brought  
 “ him a petition in behalf of a person  
 “ oppressed. The Sultan said, that he was  
 “ then fatigued, and wished the matter,  
 “ whatever it was, might for a time be  
 “ deferred. The other did not attend to  
 “ what was desired, but on the contrary  
 “ almost thrust the petition into the Sul-  
 “ tan's face. The Sultan on this, open-  
 “ ing and reading it over, declared he  
 “ thought the Petitioners Cause a good  
 “ one.

“ one.—*Let then our Sovereign Lord, says* Ch.VI.  
 “ the other, *sign it.—There is no Ink-*  
 “ *stand, says the Sultan (who, being at*  
 “ that time seated at the Door of his  
 “ Tent, rendered it impossible for any  
 “ one to enter) — *You have one, replies*  
 “ the Petitioner, *in the inner part of your*  
 “ *Tent, (which meant, as the Writer well*  
 “ observes, little less than bidding the  
 “ Prince go and bring it himself.) The  
 “ Sultan, looking back and seeing the  
 “ Ink-stand behind him, cries out, *God*  
 “ *help me, the man says true, and imme-*  
 “ diately reached back for it, and signed  
 “ the Instrument.”

HERE the Historian, who was present,  
 spoke the language of a good Courtier.  
 “ *God Almighty, said he, bore this Testi-*  
 “ *mony to our Prophet, that HIS Disposi-*  
 “ *tion was a sublime one: our Sovereign*  
 “ *Lord, I perceive, has a Temper like him.*  
 “ The Sultan not regarding the Compli-  
 “ ment,

P. III. “ ment, replied coolly.—*The Man did no*  
 “ *harm ; we have dispatched his business,*  
 “ *and the Reward is at hand\*.*”

AFTER this fact we shall the more readily believe *Bohadin*, when speaking of the same illustrious person, he informs us, that his Conversation was remarkably elegant and pleasing ; that he was a perfect master of the Arabian Families, of their History, their Rites, and Customs ; that he knew also the Genealogies of their Horses (for which we know that to this hour Arabia is celebrated;) nor was he ignorant of what was rare and curious in the world at large ; that he was particularly affable in his inquiries about the Health of his Friends, their Illness, their Medicines, &c. that his Discourse was free from all obscenity and scandal ; and that

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\* See *Bohadin*, p. 22.



he was remarkably tender and compassionate both to orphans and to persons in years\*.

Ch.VI.

I may add from the same authority an instance of his Justice.

“ As BOHADIN, the Historian, was one  
 “ day exercising at *Jerusalem* his office of  
 “ a Judge, a decent old Merchant ten-  
 “ dered him a Bill or Libel of Complaint,  
 “ which he insisted upon having opened.  
 “ *Who* (says Bohadin) *is your Adversary?*  
 “ —*My Adversary*, replies the Merchant,  
 “ *is the Sultan himself: but this is the Seat*  
 “ *of Justice, and we have heard that you*  
 “ *(applying to Bohadin) are not governed*  
 “ *by regard to Persons.* Bohadin told him  
 “ the Cause could not be decided without  
 “ his Adversary's being first apprized.

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\* See *Bohadin*, p. 28. and at the end of *Bohadin*,  
 the *Excerpta* from *Abulfeda*, p. 62, 63.

“ The



P. III. “ The Sultan accordingly was informed  
 “ of the affair ; submitted to appear ; pro-  
 “ duced his Witnesſes ; and, having juſtly  
 “ defended himſelf, gained the Cauſe.  
 “ Yet ſo little did he reſent this Treat-  
 “ ment, that he diſmiſſed his Antagoniſt  
 “ with a rich Garment and a Dona-  
 “ tion\*.”

His *Severity* upon occaſions was no leſs  
 conſpicuous, than his *Clemency*.

WE learn from the ſame Writer, that  
*Arnold*, Lord of *Cracha*, (called *Reginald*  
 by *M. Paris*, and *Rainold* by *Fuller*) had  
 thought proper, during the Truce between  
 the *Chriſtians* and the *Saracens*, to fall upon  
 the Caravan of Travellers going to *Mecca*  
 from *Egypt*, whom he cruelly pillaged and  
 thruſt into Dungeons, and when they ap-

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\* See *Bobadin*, p. 10.

pealed to the Truce for better usage, replied with scorn, *Let your Mahomet deliver you.* Ch. VI.

*Saladin*, fired with indignation at this perfidy, vowed a Vow to dispatch him *with his own hand*, if he could ever make him prisoner. The Event happened at the fatal Battle of *Hittyn*, where *Guy* King of Jerusalem, *Arnold*, and all the principal Commanders of the *Christian* Army were taken. *Saladin*, as soon as his Tent could be erected, in the height of his Festivity, orders King *Guy*, his Brother *Geoffry*, and Prince *Arnold* into his presence.

As *Guy* the King was nearly dying for thirst, *Saladin* presented him a delicious Cup, cooled with Snow, out of which the King drank, and then transmitted it to *Arnold*. *Tell the King*, says the Sultan, turning to his Interpreter, *tell him*,  
Z
THOU,

P. III. THOU, King, art HE, who hast given the  
Cup to THIS MAN, and not I.

Now it is a most admirable Custom (observes *Bohadin*) among the *Arabians*, a custom breathing their liberal and noble disposition, that a Captive, the moment he has obtained meat or drink from his Captor, is by that very treatment rendered secure of Life, the *Arabians* being a people, by whom HOSPITALITY and the generous point of honour is most sacredly observed.

THE Prisoners, being dismiss'd, were soon remanded, when only the Sultan and a few of his Ministers were left. *Arnold* was the first brought in, whom the Sultan reminding of his irreverent Speech, subjoined, See ME now act the part of *Mahomet's Avenger*. He then offers *Arnold* to embrace the *Mahometan* Faith, which he refusing, the Sultan with his

his drawn scymitar gave him a stroke, Ch.VI.  
 that broke the hilt, while the rest of his  
 attendants joined and dispatched him.  
 King Guy thought the same destiny was  
 prepared for him. The Sultan however  
*bid him be of good cheer, observing, that*  
*it was not customary for Kings to kill Kings;*  
*but that this Man had brought destruction*  
*upon himself by passing the Bounds of all*  
*Faith and Honour\*.*

WHEN Princes are victorious, their Ri-  
 gour is often apt to extend too far, es-  
 pecially where Religion, as in these Wars  
 called HOLY, blends itself with the trans-  
 action.

MORE than fourscore years before Sa-  
 ladin's time the Crusaders, when they

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\* See *Bohadin*, p. 27. 28. 70. 71.

P. III. took *Jerusalem*, had murdered every *Mahometan* they found there\*.

WHEN *Saladin* took *Jerusalem*, he had at first meditated putting all the *Franks* to the sword, as a sort of retaliation for what had been done there by these first Crusaders. However he was persuaded to change his intention, and spare them: nay more, after he had turned the rest of their Churches into Mosques, he still left them one, in which they had Toleration to perform their worship†.

AFTER the fatal Battle of *Hittyn*, where *Guy* and *Arnold* (as above mentioned) were taken, *Saladin* divided his Prisoners;

\* See *Abulpharagius*, p. 243. *Matt. Par.* in anno 1099. p. 48. *Fuller's Holy Warre*, B. I. c. 24. p. 141.

† See *Abulpharagius*, p. 273. *Bobadin*, p. 73. *Abulfedæ Excerpta*, p. 42. *Matth. Paris*, p. 145. *Fuller's H. Warre*, B. II. c. 46. p. 106.

some were sold; others sent to death; Ch.VI.  
 and among the last all the commanders of  
 the *Hospitalers* and *Templars*.

ON the taking of *Ptolemais* by the Crusaders, some difference arising between them and *Saladin* about the Terms of the Capitulation, the Crusaders led the Captive *Musselmans* out of the City into a Plain, and there in cold blood murdered three thousand\*.

*Customs* in all times, and in all Countries, have a singular effect. When the French Ambassadors were introduced to *Saladin*, he was playing with a favourite Son, by name *Elemir*. The Child no sooner beheld the Ambassadors with their Faces shaved, their Hair cut,

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\* See *Bahadin*, p. 70, for the *Templars*, and p. 183, for the *Musulmans* — also *Fuller's H. Warre*, B. II. c. 45. p. 105.



P. III. and their Garments of an unusual form, than he was terrified, and began to cry. A Beard perhaps would have terrified a Child in *France*: and yet, if Beards are the gift of Nature, it seems easier to defend the little Arabian\*.

BOHADIN, our Historian, appears to have thought so, who, mentioning a young *Frank* of high Quality, describes him to be a fine Youth, except that his Face was *shaved*; a *Mark*, as he calls it, by which the *Franks* are distinguished†.

WE cannot quit *Saladin*, without a word on his *Liberality*.

HE used to say, 'twas possible there might exist a man (and by such man 'twas

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\* See *Bohadin*, p. 270.

† See *Bohadin*, p. 193.

supposed he meant *himself*) who with the same eye of contempt could look on *Riches* and on *Dirt*\*. Ch. VI.

THESE seem to have been his Sentiments, when some of his Revenue-officers were convicted of putting into his Treasury Purfes of Brass for Purfes of Gold. By the rigour of Eastern Justice they might have immediately been executed ; but *Sâ-ladin* did no more than dismiss them from their office†.

WHEN his Treasury was so empty, that he could not supply his Largesses, in order to have it in his power, he sold his very furniture‡.

WHEN his Army was encamped in the Plains of *Ptolemais*, 'twas computed he

\* See *Bohadin*, p. 13.

† See *Bohadin*, p. 27.

‡ See *Bohadin*, 12, 13.

P. III. gave away no less than twelve thousand Horses; nay, 'twas said he never mounted a Horse, which was not either *given away*, or *promised*\*.

*Bohadin*, whom he employed in most of his acts of *Munificence*, relates, that all who approached him, were sensible of its effects; nay that he exceeded in his Donations even the unreasonable wishes of the Petitioners, altho' he was *never heard to boast* of any favour that he had conferred†.

THE effect of such immense *Liberality* was, that, when he died, out of all the vast revenues of *Egypt*, *Syria*, the *Oriental Provinces*, and *Arabia Felix*, there was no more left in his Treasury, than forty

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\* See *Bohadin*, p. 13. — The same Book, in the Extract from *Abulfeda*, p. 62.

† See *Bohad.* p. 13.

seven pieces of Silver, and one of Gold; Ch.VI.  
 so that they were forced to borrow money,  
 to defray the expences of his Funeral\*.

As to the facts respecting the Western  
 Crusaders at this period, and particularly  
*Saladin's* great Antagonist, *Richard Coeur*  
*de Leon*, these are subjects reserved, till  
 we come to the *Latins* or *Franks*.

WE shall now say something concerning  
*Arabian Poetry* and *Works of Invention*,  
 adding withal a few more Anecdotes, re-  
 lative to their *Manners* and *Character*.

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\* See *Bohadin*, p. 5. 13. and, in the same Book,  
 the Extracts from *Abulfeda*, p. 62.—*Abulpharagius*, p.  
 277. See *Fuller's Character of Saladin, Holy Warre*,  
 B. III. ch. 14. as also the above Extracts, and *Abul-*  
*pharagius*, both under the same pages.

## C H A P. VII.

ARABIAN POETRY, and *Works of Invention* — *Facts relative to their Manners and Characters.*

A RABIAN POETRY is so immense a Field, that he, who enters it, is in danger of being lost. 'Twas their favourite study long before the time of *Mahomet*, and many Poems are still extant of an earlier *Æra*\*. So much did they value themselves upon the Elegance of their Compositions, that they called their neighbours, and more particularly the *Persians*, BARBARIANS†. It seems un-

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\* See *Schultens* in his *Monumenta vetustiora Arabiæ*, Lugd. Bat. 1740, where there will be found Fragments of Poetry many Centuries before *Mahomet*, and some said to be as antient as the days of *Solomon*.

† Vid. *Pocockii Not. in Camum Togræi*, p. 5.—and *Abulfed.* p. 194.

fortunate for these last, that the *old Greeks* C. VII.  
 should have distinguished them by the same  
 appellation †.

IF we reckon among pieces of Poetry not the *Metrical* only, but those also the mere efforts of *Invention* and *Imagination*, (such as the incomparable *Telemachus*, of the truly eloquent *Fenelon*) we may justly range in this Class, the *Arabian Nights*, and the *Turkish Tales*. They are valuable not only for exhibiting a picture of *Oriental* manners, during the splendor of the *Caliphate*, but for inculcating in many instances a useful and instructive *Moral*. Nothing can be better written than *the Tale of Alnaschar*, to illustrate that important part of the *Stoic Moral*, the fatal consequence of *not resisting our Fancies*\*.

THEY

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† See *Isocrates*, *Plato*, *Demosthenes*, &c.

\* A curious and accurate Version of this admirable Tale is printed at *Oxford*, in a Grammar of the *Arabic*  
 Lan-



P. III. THEY were fond of the *Fabulous* and *Allegorical*, and loved to represent under that Form the doctrines they most favoured. They favoured no doctrine more than that of each individual's *inevitable Destiny*. Let us see after what manner they conveyed this doctrine.

“ They tell us that as *Solomon* (whom  
 “ they supposed a Magician from his su-  
 “ perior Wisdom) was one day walking  
 “ with a person in *Palestine*, his Compa-  
 “ nion said to him with some horror,  
 “ *what ugly Being is that which approaches*  
 “ *us? I don't like his Visage—send me, I*  
 “ *pray thee, to the remotest Mountain of*  
 “ *India.*” *Solomon* complied, and the very  
 “ moment he was sent off, the *ugly Being*

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Language; a Version which gives us too much reason to lament our imperfect view of those other ingenious Fictions, so *obscurely* transmitted to us thro' a *French Medium*.

“ arrived.

“ arrived. “ *Solomon* (said the Being) *how* C. VII.  
 “ *came that fellow* HERE? *I was to have*  
 “ *fetched him from the remotest Mountain*  
 “ *of India.*” *Solomon* answered—“ ANGEL  
 “ OF DEATH, *thou wilt find him* THERE\*.”

I may add to this that elegant Fiction concerning the *self-taught* Philosopher *Hai Ebn Yokdan*, who, being supposed to have been cast an Infant on a desert Island, is made by various Incidents (some possible, but all ingenious) to ascend gradually, as he grew up *in Solitude*, to the Sublime of all Philosophy, Natural, Moral, and Divine†.

BUT this last was the Production of a more refined Period, when they had adopt-

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\* This Tale was told me by Dr. *Gregory Sharpe*, late Master of the Temple, well known for his knowledge in *Oriental Literature*.

† See *Pococke's* Edition of this Work, Oxon. 1671.

P. III. ed the Philosophy of other nations. In their earlier days of Empire they valued no Literature, but their own, as we have learnt from the celebrated Story, already related, concerning *Omar*, *Amrus*, and the Library at *Alexandria*\*.

THE same *Omar*, after the same *Amrus* had conquered the vast Province of *Egypt*, and given (according to the custom of those early times) many proofs of *personal* strength and valour, the same *Omar* (I say) was desirous to see the Sword, by which *Amrus* had performed so many Wonders. Having taken it into his hand, and found it no better than any other sword, he returned it with contempt, and averred, *it was good for nothing*. You say true, Sir, replied *Amrus*; for you demanded to see the Sword, not the Arm that wielded

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\* See before, p. 252. 322.

it; while that was wanting, the Sword C. VII.  
was no better than the sword of Pharez-  
dacus.

Now Pharezdacus was it seems a Poet,  
famous for his *fine description* of a Sword,  
but not equally famous for his *personal*  
*Prowess* \*.

'Tis a singular instance of their atten-  
tion to *Hospitality*, that they used to kindle  
Fires by night, upon Hills near their  
Camps, to conduct wandering Travellers  
to a place of refuge †.

SUCH an attention to this Duty natu-  
rally brings to our mind what *Eumæus*  
in the *Odyssæy* says to *Ulyssus*.

Ξεῖν' ἔ μοι θέμις ἔς', ἔδ' εἰ κακίων σέθεν ἔλθοι,  
Ξεῖνον ἀτιμῆσαι, πρὸς γὰρ Διὸς εἰσιν ἅπαντες  
Ξεῖνοι——

\* Pocock. *Notæ in Carm. Togr.* p. 184.

† *Ejusd. Carm. Togræi*, p. 111.

P III. *STRANGER, I dare not with dishonour treat  
A STRANGER, tho' a worse, than thou,  
should come;*

*For STRANGERS all belong to Jove —*

Οδυσ. Ε. 56.

NOR are there wanting other instances of Resemblance to the age of *Homer*. When *Ibrahim*, a dangerous competitor of the Caliph *Almanzur*, had in a decisive battle been mortally wounded, and his friends were endeavouring to carry him off, a desperate conflict ensued, in which the Enemy prevailed, overpowered his Friends, and gained what they contended for, the Body of *Ibrahim*. The resemblance between this Story, and that respecting the Body of *Patroclus*, is a fact too obvious, to be more than hinted \*.

IN an earlier period, when *Moawigea* (the competitor of the great *Ali*) was prest

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\* See *Abulfeda*, p. 148.



in a battle, and had just begun to fly, he C.VII.  
is reported to have rallied upon the strength  
of certain verses, which at that critical in-  
stant occurred to his memory. The Verses  
were these, as we attempt to translate them.

*When direful Scenes of Death appear,  
And fill thy flutt'ring Heart with fear :  
Say—HEART ! be firm ; the storm endure ;  
For Evils ever find a cure.  
Their Mem'ry, should we 'scape, will please ;  
Or, should we fall, we sleep at ease\*.*

THIS naturally suggests to every Lover  
of *Homer*, what is said by *Ulysses*.


Τέτλαθι δὴ καρδίῃ καὶ κύντερον ἄλλο ποτ' ἔτλης  
Ἡματι τῷ, ὅτε, κ. τ. λ. Οδυσ. γ'. 18.

*Indure it, HEART ; for worse thou hast in-  
dured  
In days of yore, when &c.*

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\* *Abulfeda*, p. 91.



P. III.  SUCH Resemblances, as these, prove a probable connection between the manners of the *Arabians*, and those of the antient *Greeks*. There are other Resemblances, which, as they respect not only *Greek* Authors but *Roman*, are perhaps no more than *casual*.

THUS an *Arabian* Poet—

*Horses and Wealth we know you've none;  
Let then your Eloquence atone  
For Fortune's failure\*——*

WHAT the *Arabian* says of his Friend,  
*Horace* says of himself.

*Donarem pateras, grataque commodus,  
Censorine, meis &c. Od. L.*

ANOTHER of their Poets has the following Sentiment.

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\* *Abulfeda*, p. 279.

*Who fondly can himself deceive,  
 And venture Reason's rules to leave;  
 Who dares, thro' ignorance, aspire  
 To that, which no one can acquire;  
 To spotless fame, to solid health,  
 To firm, unalienable, wealth:  
 Each Wish he forms, will surely find  
 A Wish denied to human kind\*.*

HERE we read *the Stoic Description of Things not in our power*, and the consequence of pursuing them, as if they were *Things in our power*, concerning which fatal mistake see *Epietetus*, either in the Original, or in *Mrs. Carter's* valuable Translation. The *Enchiridion* we know begins with this very doctrine.

THERE is a fine Precept among the *Arabians*—*Let him, to whom THE GATE*

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\* *Abulfeda*, p. 279.

P. III. *of Good Fortune is opened, seize his Opportunity; for he knoweth not, how soon it may be shut.*

COMPARE this with those admired Lines in *Shakspeare*—

*There is A TIDE in the affairs of men,  
Which taken at the flood, &c.*

Jul. Cæs. Act IV. Sc. 5.

THO' the *Metaphors differ*, the *Sentiment is the same*\*.

IN the Comment on the Verses of *Tograi* we meet an *Arabic* Sentiment, which says, that *a Friend is another self*. The same elegant thought occurs in *Aristotle's Ethics*, and that in the same words. "Εἰ γὰρ ὁ φίλος ἄλλος αὐτός. †.

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\* *Bohadin Vit. Salad.* p. 73. Of this Work, p. 169.

† *Arist. Ethic. Nicom. X. 4.* and *Not. in Carm. Tograi*, p. 25.

AFTER the preceding instances of *Ara-* C. VII.  
*bian* Genius, the following perhaps may  
give a sample of their *Manners* and *Cha-*  
*raçter*.

ON a rainy day the *Caliph Almotasem* happened, as he was riding, to wander from his attendants. While he was thus alone, he found an old Man, whose Afs, laden with faggots, had just cast his burden, and was mired in a slough. As the old Man was standing in a state of perplexity, *the Caliph* quitted his horse, and went to helping up the Afs. *In the name of my father and my mother, I beseech thee*, says the old Man, *do not spoil thy cloaths. That is nothing to Thee*, replied the Caliph, who, after having helped up the Afs, replaced the faggots, and washed his hands, got again upon his horse, the old Man in the mean time crying out, *Oh Youth, may God reward thee!* Soon after this the Caliph's com-

P. III. pany overtook him, whom he generously commanded to present the old Man with a noble largess of gold\*.

To this instance of *Generosity* we subjoin another of *Resentment*.

THE *Grecian Emperors* used to pay the *Caliphs* a tribute. This the Emperor *Nicephorus* would pay no longer; and not only that, but requiring the *Caliph* in a haughty manner to refund all he had received, added that, if he refused, the Sword should decide the Controversy. The *Caliph* had no sooner read the Letter, than inflamed with rage he inscribes upon the back of it the following answer.

*In the name of the most merciful God: from Harun, Prince of the Faithful, to Nicephorus, Dog of the Romans: I have*

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\* *Abulpharagius*, p. 166.

*read thy Epistle, Thou Son of an unbelieving Mother : to which, what thou shalt BE-*  
*HOLD, and not what thou shalt HEAR,*  
*shall serve for an answer.*

C. VII.

HE immediately upon the very day decamped ; marched as far as *Heraclia*, and, filling all things with rapine and slaughter, extorted from *Nicephorus* the performance of his Contract\*.

THE following is an instance of a calmer *Magnanimity*. In the middle of the third Century after *Mahomet*, one *Jacub*, from being originally a Brazier, had made himself Master of some fine Provinces, which he governed at will, tho' professing (like the Eastern Governors of later times) a seeming deference to his proper Sovereign.

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\* *Abulfeda*, p. 166, 167.



P. III. THE *Caliph*, not satisfied with this apparent submission, sent a Legate to persuade him into a more perfect obedience. *Jacub*, who was then ill, sent for the Legate into his presence, and there shewed him three things, which he had prepared for his inspection; a Sword, some black Barley Bread, and a Bundle of Onions. He then informed the Legate, that, should he die of his present disorder, the Caliph in such case would find no farther trouble. But if the contrary should happen, there could be then no Arbitrator to decide between them, excepting *that*, pointing to the *Sword*. He added, that if Fortune should prove adverse, should he be conquered by the Caliph, and stripped of his possessions, he was then resolved to return to his antient frugality, pointing to the *Black Bread* and the *Bundle of Onions* \*.

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\* *Abulfeda*, p. 214.

To former instances of *Munificence* we add the following, concerning the celebrated *Almamun* \*. C. VII.

BEING once at *Damascus*, and in great want of money, he complained of it to his Brother *Mottasem*. His Brother assured him he should have money in a few days, and sent immediately for thirty thousand pieces of Gold from the revenues of those Provinces, which he governed in the name of his Brother. When the money arrived, brought by the Royal beasts of burden, *Almamun* invited *Jahia* the Son of *Actam*, one of his favourites, to attend him on horseback, and view what was brought. They went accordingly, and beheld the Treasure arranged in the finest order, and the Camels too, which had brought it, richly decorated. The Prince admired both the quantity

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\* See p. 326.

P. III. of the money, and the elegance of the show; and as his Courtiers looked on with no less admiration, *he bid them be of good cheer.* Then turning about to *Jahia*: *O! Abu Mohammed,* says he, *we should be sordid indeed, were we to depart hence with all this money, as if it were scraped up for ourselves alone, whilst our longing friends look on to no purpose.* Calling therefore immediately for a Notary, he commands him to write down for such a family so many thousands; for such a family so many; and so on, never stopping till, out of the thirty thousand pieces, he had given away twenty-four thousand, without so much as taking his foot out of the stirrup\*.

FROM *Munificence* we pass to another Quality, which, tho' less amiable, is not less striking and popular, I mean *Magnificence*.

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\* *Abulfeda*, p. 189.

THE splendour of the Caliph *Moctader*, C. VII.  
when he received the Ambassador of the  
*Greek Emperor* at *Bagdad*, seems hardly  
credible. We relate it from one of their  
Historians, precisely as we find it.

THE Caliph's whole Army both Horse and  
Foot were under Arms, which together  
made a Body of one hundred and sixty  
thousand Men. His State-officers stood near  
him in the most splendid apparel, their Belts  
shining with Gold and Gems. Near them  
were seven thousand Eunuchs ; four thou-  
sand white, the remainder of them black.  
The Porters or Door-keepers were in num-  
ber seven hundred. Barges and Boats with  
the most superb decoration were swimming  
on the *Tigris*. Nor was the Palace itself  
less splendid, in which were hung up  
thirty-eight thousand pieces of Tapestry ;  
twelve thousand five hundred of which  
were of silk, embroidered with gold. The  
Carpets on the floor were twenty-two  
thou-

P. III. thousand. An hundred Lions were brought  
 out, with a Keeper to each Lion.

AMONG the other Spectacles of rare and stupendous luxury, was a Tree of Gold and Silver, which opened itself into eighteen larger branches, upon which, and the other less branches, sat Birds of every sort, made also of gold and silver. The Tree glittered with Leaves of the same Metals, and while its branches thro' Machinery appeared to move of themselves, the several Birds upon them warbled their proper and natural notes.

WHEN the *Greek* Ambassador was introduced to the *Caliph*, he was led by the *Visir* thro' all this *Magnificence* \*.

BUT besides *Magnificence* of this kind, which was at best but *temporary*, the

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\* *Abulfeda*, p. 237. This, according to the *Christian Era*, happened in the year 917.



Caliphs gave instances of *Grandeur* more *permanent*. Some of them provided public buildings for the reception of Travellers; supplied the Roads with Wells and Watering Places; measured out the distances by columns of Stone, and established Posts and Couriers. Others repaired old Temples, or built magnificent new ones. The provision of Snow (which in hot Countries is almost a Necessary) was not forgotten. Add to this Forums, or public Places for Merchants to assemble; Infirmaries; Observatories, with proper Instruments, for the use of Astronomers; Libraries, Schools, and Colleges for Students; together with Societies, instituted for Philosophical inquiry\*.

IN

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\* Many things are enumerated in this Paragraph, to confirm which we subjoin the following References among many omitted.

For *Buildings to accommodate Travellers*, *Abulfed.* p. 154. *Abulphar.* p. 315, 316.

For



## P. III.

IN the account of the *Escurial Arabic* Manuscripts, lately given by the learned *Casiri*, it appears that the *Public Libraries* in *Spain*, when under the *Arabian* Princes, were no fewer than seventy : a noble help

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For *Wells upon the Road, Watering-places and Mile-stones*, *Abulfed.* p. 154. for *Posts and Couriers*, the same, p. 157. 283.

For *Temples*, *Abulfed.* p. 125. *Abulphar.* p. 210, 315, 316.

For *Snow*, *Abulfed.* p. 154. *Abulphar.* p. 261. *Bobadin*, p. 70.

For *Infirmaries*, *Abulphar.* p. 210. 343.

For *Observatories, Public Schools, &c.* *Abulphar.* p. 216.

For *Learned Societies*, *Abulphar.* p. 217. *Abulfed.* p. 181, 182, 183. 210. 274. *Bobadin Vit. Salad.* p. 25.

Among their Philosophical Transactions was a Mensuration of the Earth's Circumference, made by order of the Caliph *Almamun*, which they brought to about twenty-four thousand Miles.

this

this to Literature, when Copies of Books were so rare and expensive\*.

C. VII.

A transaction between one of the Caliph of *Bagdad's* Ambassadors and the Court of *Constantinople*, is here subjoined, in order to illustrate the then *Manners* both of the Ambassador and the Court.

As this Court was a remnant of the ancient Imperial one under the *Cæsars*, it still retained (as was natural) after its dominions were so much lessened, an attachment to that Pomp and those minute Ceremonials, which in the zenith of its Power it had been able to enforce. 'Twas an Affection for this shadow of Grandeur, when the substance was in a manner gone, that induced the Emperor *Constantine Por-*

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\* Vid. *Biblioth. Arabico-Hispan.* Vol. II. p. 71. *Matriti*, 1770.

P. III. *phyrogenitus* to write no less than a large Folio Book upon its Ceremonials\*.

'Twas in consequence of the same principles, that the above Ambaffador, tho' coming from the *Caliph*, was told to make a humble obeifance, as he approached the *Grecian* Emperor. This the Ambaffador (who had his *national* pride also) absolutely refusing, it was ingeniously contrived, that he should be introduced to the Emperor thro' a door so very low, as might oblige him, however unwillingly, to make the Obeifance required. The Ambaffador, when he arrived, no sooner saw the door, than he comprehended the contrivance, and with great readiness turned about, and entered the Room backward†.

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\* See before, p. 299.

† *Abulphar*.

WE have said little concerning eminent C.VII.  
 ARABIANS during this period in SPAIN. }  
 Yet that we may not be wholly silent,  
 we shall mention one fact concerning  
 AVERROES, the famous Philosopher and  
 Lawyer, who was born at *Corduba* in the  
 eleventh Century.

As he was lecturing one day in the College of Lawyers, a Slave, belonging to one who was his Enemy, came and whispered him. AVERROES turning round, and saying, *well, well*, the company believed the Slave had brought him a message from his master. The next day the Slave returned, implored his pardon, and publicly confessed that, when he whispered him, he had spoken a slander. *God forgive thee*, replied AVERROES; *Thou hast publicly shewn me to be a patient man; and as for thy injury, 'tis not worthy of notice.* AVERROES after this gave him money, adding withal this monition :

B b

*What*

P. III. *What thou hast done to ME, do not do to another* \*.

AND here, before we conclude this Chapter, we cannot help confessing that the *Facts*, we have related, are not always arranged in the strict order of *Chronology*.

THE MODES indeed of *History* (if these Chapters merit that name) appear to be different. *There is a Mode* which we may call *Historical Declamation*; a *Mode*, where the Author, dwelling little upon *Facts*, indulges himself in various and copious *Reflections*.

WHATEVER Good (if any) may be derived from this Method, it is not likely to give us much Knowledge of *Facts*.

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† *Fabric. Biblioth. Græc.* T. XIII. p. 283, 284.

*Another Mode* is that, which I call *General* or rather *Public History*; a *Mode*, C. VII.  
 abundant in *Facts*, where *Treaties* and  
*Alliances*, *Battles* and *Sieges*, *Marches*  
 and *Retreats* are accurately retailed; to-  
 gether with *Dates*, *Descriptions*, *Tables*,  
*Plans*, and all the collateral helps both of  
*Chronology* and *Geography*.

IN this, no doubt, there is *Utility*.  
 Yet *the sameness* of the *Events* resembles  
 not a little the *Sameness* of *Human Bo-*  
*dies*. One *Head*, two *Shoulders*, two  
*Legs*, &c. seem equally to characterise an  
*European* and an *African*; a native of *old*  
*Rome*, and a native of *Modern*.

*A third Species* of *History* still behind  
 is that, which gives a sample of *SENTI-*  
*MENTS* and *MANNERS*.

IF the account of *these last* be faithful,  
 it cannot fail being instructive, since we  
 view thro' these *the interiour of human Na-*  
B b 2
ture.



P. III. *ture.* 'Tis by these we perceive what sort of animal *Man* is; so that while not only *Europeans* are distinguished from *Asiatics*, but *English* from *French*, *French* from *Italians*, and (what is still more) every individual from his neighbour: we view at the same time ONE NATURE, *which is common to them all.*

*Horace* informs us that a *Drama*, where the SENTIMENTS and MANNERS are well preserved, will please the Audience more than a POMPOUS FABLE, where they are wanting\*. Perhaps, what is true in *Dramatic* Composition, is not less true in *Historical*.

PLUTARCH, among the *Greek* Historians, appears in a peculiar manner to have merited this praise. So likewise BOHADIN among the *Arabians*, and to Him

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\* Sup. p. 212. in the Note.

we add ABUL-PHARAGIUS, and ABUL-FEDA, from whom so many facts in these Chapters are taken. C. VII.

NOR ought I to omit (as I shall soon refer to them) some of our best MONKISH HISTORIANS, tho' prone upon occasion to degenerate into *the incredible*. As they often lived during the times which they described, 'twas natural they should paint *the life* and THE MANNERS, which *they saw*.

A SINGLE Chapter more will finish all we have to say concerning the *Arabians*.

## CHAP. VIII.

ARABIANS favoured MEDICINE and ASTROLOGY—*facts, relative to these two subjects—they valued KNOWLEDGE, but had no Ideas of CIVIL LIBERTY—the mean Exit of their last Caliph, MOSTASSEM—End of their Empire in ASIA, and in SPAIN—their present wretched degeneracy in AFRICA—an Anecdote.*

THE ARABIANS favoured MEDICINE and ASTROLOGY, and many of their Princes had Professors of each sort usually near their persons. *Self-Love*, a natural Passion, led them to respect the Art of Healing; *Fear*, another natural Passion, made them anxious to know *the Future*, and *Superstition* believed there were men, who, by *knowing the Stars*, could discover it.

WE shall first say something concerning C.VIII.  
 MEDICINE\*, which we are sorry to couple  
 with so futile an imposture.

'Tis commonly supposed that *the Prescriber* of Medicines, and *the Provider*, that is to say in common words, *the Physician* and *the Apothecary*, were characters anciently united in the same person. The following fact proves the contrary, at least among *the Orientals*.

IN an Army commanded by *Aphshen*, an Officer of the *Caliph Al-Motassem*, it happened that *Aphshin* and the Army Physician, *Zacharias*, were discoursing together. *I assert*, says *Zacharias*, *you can send for nothing from an Apothecary, but, whether he has it or has it not, he will affirm that he has*. *Aphshin*, willing to make the trial, bids them bring him a catalogue of unknown people, and transcribing out of it

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\* *Abulphar.* p. 160.

P. III. about twenty of their *names*, sends Messengers to the Apothecaries to provide him those Medicines. A few confessed they knew no such medicines; others affirmed *they knew them well*, and taking the money from the Messengers, gave them something out of their shops. *Aphshin* upon this, called them together, permitted those, who said they knew nothing of the Medicines, to remain in the Camp, and commanded the rest that instant to depart\*.


THE following story is more interesting.

THE Caliph, *Mottawakkell*, had a Physician belonging to him, who was a CHRISTIAN, named *Honain*. One day, after some other incidental conversation, *I would have thee*, says the Caliph, *teach me a Prescription, by which I may take off any*

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\* *Abulphar.* p 167.

*Enemy I please, and yet at the same time it should never be discovered. Honain, declining to give an answer, and pleading ignorance, was imprisoned.*

C.VIII.  


BEING brought again, after a year's interval, into the *Caliph's* presence, and still persisting in his ignorance, tho' threatened with death, the *Caliph* smiled upon him and said, *Be of good cheer, we were only willing to try thee, that we might have the greater confidence in thee.*

As *Honain* upon this bowed down and kissed the Earth, *What hindered thee, says the Caliph, from granting our request, when thou sawest us appear so ready to perform what we had threatened? Two things,* replied *Honain*, MY RELIGION, and MY PROFESSION: MY RELIGION, which commands me to do good to my Enemies; MY PROFESSION, which was purely instituted for the benefit of Mankind. TWO NOBLE LAWS,



P. III. LAWS, said the *Caliph*, and immediately presented him (according to the Eastern Usage) with rich garments and a sum of money\*.

THE same *Caliph* was once sitting upon a Bench with another of his Physicians, named *Bactish*, who was dressed in a Tunic of rich silk, but which happened on the edge to have a small Rent. The *Caliph*, entering into discourse with him, continued playing with this rent, till he had made it reach up to his girdle. In the course of their conversation, the *Caliph* asked him, *How he could determine, when a Person was so mad, as to require being bound?—We bind Him*, replies *Bactish*, *when things proceed to that extremity, that he tears the Tunic of his Physician up to the girdle.* The *Caliph* fell backward in a fit of laughing, and ordered *Bactish* (as

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\* *Abulpharag.* p. 172, 173.

he had ordered *Honain*) a Present of rich Garments, and a Donation in Money\*. C.VIII.

THAT such Freedom of Conversation was not always checked, may appear from the following, as well as the preceding Narrative.

THE *Caliph, Al-wathick*, was once fishing with a rod and line, upon a Raft in the River *Tigris*. As he happened to catch nothing, he turned about to his Physician *John, the Son of Misna*, then sitting near him, and said a little sharply, *Thou unlucky fellow, get thee gone. Commander of the Faithful*, replies his Physician, *say not what is absurd. That John, the Son of Misna, whose Father was an obscure Man, and whose Mother was purchased for a few pieces of Silver; whom Fortune has so far favoured, that he has*

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\* *Abulpharag. p. 171.*

P. III. *been admitted to the society and familiarity of Caliphs; who is so overpowered with the good things of life, as to have obtained from them that, to which even his hopes did not aspire; that HE (I say) should be an UNLUCKY FELLOW, is surely something most absurd.—*

*However, if the Commander of the Faithful would have me tell him, WHO IS UNLUCKY, I will inform him.—And who is he, says the Caliph?—The Man, replied JOHN, who being sprung from four Caliphs, and being then raised thro' God to the Caliphate HIMSELF, can leave his Caliphate and his Palaces, and in the middle of the Tigris sit upon a paultry raft twenty cubits broad, and as many long, without the least assurance that a stormy blast may not sink him; resembling too by his employ the poorest, the worst fellows in the world, I mean Fishermen.*

THE Prince on this singular discourse only remarked—*My Companion I find is moved, if my presence did not restrain him*\*. C.VIII.

ANOTHER instance of lenity I must not omit, tho' in a later period, and in another Country. When *Al-axis* was Sultan of Egypt, a Poet there wrote a scandalous invective upon *Him* and *his Vizir*. The Vizir complained and repeated the Verses to *Al-axis*, to whom the Sultan thus replied: *I perceive, says he, that in this invective I' have my share along with Yóu: in pardoning it, yóu shall have your share along with ME'†.*

WE are now, as we promised, to mention ASTROLOGY, which seems to have been connected in its origin with *Astronomy*. Philosophers, men of veracity,

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\* *Abulpharag.* p. 168.

† *Abulpharag.* p. 219.

P. III. studied the Heavenly Bodies; and 'twas  
 upon *their* labours, that Impostors built  
*Astrology*.

THE Following Facts however, notwithstanding its temporary credit, seem not much in its favour.

WHEN *Al-wathick* (the *Caliph*, whom we have just mentioned) was dangerously ill, he sent for *his Astrologers*, one of whom, pretending to inquire into his destiny, pronounced that from that day he would live fifty years. He did not however live beyond ten days\*.

A few years after, the same Pretenders to Prediction said, that a vast number of Countries would be destroyed by floods; that the Rains would be immense, and

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\* *Abulpharag.* p. 168.



the Rivers far exceed their usual boundaries. C.VIII.

MEN began upon this to prepare; to expect Inundations with terror; and to betake themselves into places, which might protect them by their altitude.

THE Event was far from corresponding either to the *threats* of the Prophets, or to the *fears* of the Vulgar. The Rain that season was so remarkably small, and so many Springs and Rivers were absorbed by the Drought, that Public Supplications for Rain were many times made in the City of *Bagdad*\*.

WE must however confess that notwithstanding these and many other such failures, *Astrologers* still maintained their

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\* *Abulpharag.* p. 181. *Abulfeda,* p. 222.



P. III. ground, gained admittance for many years into the Courts of these Princes, and were consulted by many, who appear not to have wanted abilities.

As the *West* of *Europe* learnt *Astronomy* from these *Arabians*, so *ASTROLOGY* appears to have attended it, and to have been much esteemed during Centuries not remote, thro' *Germany*, *Italy*, *France*, &c.

EVEN so late as the days of Cardinal *Mazarine*, when that Minister lay on his death-bed, and a Comet happened to appear, there were not wanting Flatterers to insinuate, that it had reference to *Him*, and his destiny. The Cardinal answered them with a manly pleasantry—" *Mes-  
sieurs, la Comete me fait trop d'hon-  
neur\**."

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\* *Bayle, sur la Comete.*

WE cannot quit these Orientals without observing that, tho' they eagerly coveted the fair Fruit of KNOWLEDGE, they appear to have had little relish for the fairer Fruit of LIBERTY. This valuable Plant seems to have rarely flourished beyond the bounds of *Europe*, and seldom even there, but in *particular* regions.

IT has appeared indeed from the facts already alleged, that these *Eastern* Princes often shewed many eminent Virtues; the Virtues I mean of Candour, Magnanimity, Affability, Compassion, Liberality, Justice, and the like. But it does not appear, that either *they* or their *subjects* ever quitted those ideas of *Despotism* and *Servitude*, which during all ages appear to have been *the Characteristic* of *Oriental* Dominion.

As all things human naturally decay, so, after a period of more than five Centuries, did the illustrious race of the ABAS-

P. III. SIDÆ. The last *reigning* Caliph of that Family, *Al-Mostasssem*, wasting his time in idleness and luxury, and that without the least Judgment, or Consistency in the conduct of his Empire; when he was told of the formidable approach of the *Tartars*, and how necessary it was, either to sooth them by Submission, or to oppose them by Force, made, in answer to this advice, the following mean reply—*For ME Bagdad suffices; which they will not surely think too much, if I yield them the other Provinces. They will not invade me, while I remain there; for this is my Mansion, and the place of my abode.*

LITTLE did these poor Sentiments avail. Bagdad soon after was taken, and he himself, having basely asked permission to approach the *Tartar* Prince, appeared, and offered him dishes, filled with Pearls and precious Stones. These *the Tartar* distributed among his Attendants, and a few days

days after put the unhappy *Caliph* to death\*. C.VIII.

*Bagdad* being lost, by this fatal Event the *Dignity* and *Sovereignty* of the *Caliphs* were no more.

THE Name indeed remained in *Egypt* under the *Mamlucs*, but it was a name merely of *Honour*, as those other Princes were absolute.

IT even continued in the same Family to the time of *Selim*, Emperor of the *Turks*. When that Emperor in 1520 conquered *Egypt*, and destroyed the *Mamlucs*, he carried the *Caliph*, whom he found there, a Prisoner to *Constantinople*. 'Twas partly in this last City, and partly in *Egypt* that this *Caliph*, when degraded,

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\* *Abulpharag.* p. 318, 337, 338, 339. These Events happened in the middle of the thirteenth Century.

P. III. lived upon a Pension. When he died, the Family of THE ABASSIDÆ, once so illustrious, and which had borne the Title of *Caliph* for almost eight hundred years, sunk with Him from Obscurity into Oblivion\*.

WHEN the *Tartars* and the *Turks* had extinguished the Sovereignty of these *Arabians* in the East, and the Descendants of the antient *Spaniards* had driven them out of *Spain*, the remainder in *Africa* soon degenerated; till at length under the celebrated MULY ISMAEL, in the beginning of this Century, they sunk into a State of *Ignorance*, *Barbarity*, and *abject Servi-*

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\* See the Supplement of that excellent Scholar, *Pococke*, to his Edition of *Abulpharagius*. In this Supplement we have a short but accurate Account of the *Caliphs* who succeeded *Mosslem*, even to the time of their Extinction.

See also *Herbelot's Biblioth. Orientale*, under the Word *Abassides*, with the several references to other Articles in the same Work.

tude,



*tude*, hardly to be equalled either in an- C.VIII.  
 tient or in modern History.           

BUT I say nothing concerning them during this unhappy Period. That which I have been treating, tho' in Chronology a *middle* Period, was to them, in many respects, a truly *Golden* one.

I conclude this Chapter with the following Anecdote, so far curious, as it proves that, even in our own Century, the Taste among *the Orientals* for Philosophy was not *totally* extinguished.

IN the year 1721 a Turkish Envoy came to the Court of *France*. As he was a Man of Learning, he searched thro' *Paris* (tho' in vain) for the Commentary of *Averroes upon Aristotle*, a large Work in *Latin*, containing five Folio Volumes, printed at *Venice* by the *Juntæ*, in the years 1552, 1553. It happened that, vi-



P. III. fitting the King's Library, he saw the Book he wanted; and seeing it, he could not help expressing his ardent wish to possess it. The King of *France*, hearing what had happened, ordered the Volumes to be magnificently bound, and presented him by his Librarian, the Abbe *Bignon* \*.

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\* *Vid. Reimanni Hist. Atheismi et Atheorum*, 8vo.  
p. 537.

## CHAP. IX.

*Concerning the LATINS or FRANKS —*  
*BEDE, ALCUIN, JOANNES ERIGENA,*  
*&c. GERBERTUS or GIBERTUS, tra-*  
*velled to the Arabians in Spain for im-*  
*provement—suspected of MAGIC—this*  
*the misfortune of many superior Geniuses*  
*in dark Ages; of BACON, PETRARCH,*  
*FAUST, and others—Erudition of THE*  
*CHURCH; Ignorance of THE LAITY —*  
*INGULPHUS, an Englishman, educated in*  
*the Court of Edward the Confessor—*  
*attached himself to the Duke of Nor-*  
*mandy—accomplished Character of QUEEN*  
*EGITHA, Wife of the Confessor—Plan*  
*of Education in those Days — THE*  
*PLACES of Study, THE AUTHORS stu-*  
*died—Canon Law, Civil Law, Holy*  
*War, Inquisition—Troubadours—WIL-*  
*LIAM OF POICTON—Debauchery, Cor-*  
*ruption, and Avarice of the Times —*

## P. III.

WILLIAM THE CONQUEROR, *his Character and Taste*—his Sons, RUFUS and HENRY—*little Incidents concerning them*—HILDEBERT, *a Poet of the times*—*fine Verses of his quoted.*

**I** Pass now to another Race, THE LATINS, or *Inhabitants of* WESTERN EUROPE, who in this middle age were often by the *Arabians*, their Contemporaries, called FRANKS.

IGNORANCE was their *general* Character, yet *Individuals* we except in the enumeration, which follows.

BEDE, called *the Venerable* from his respectable Character, was an *Englishman*; was born in the seventh Century, but flourished in the eighth; and left many Works, Critical, Historical, and Theological, behind him.

ALCUIN

ALCUIN (sometimes called *Alcuinus*, Ch.IX. sometimes *Flaccus Albinus*) was *Bede's* Disciple, and like him an *Englishman*. He was famous for having been Preceptor to *Charlemagne*, and much in his favour for many years\*.

JOANNES ERIGENA, a Native of *Scotland*, and who about the same period, or a little later lived sometimes in *France*, and sometimes in *England*, appears to have understood *Greek*, a rare accomplishment for *those* Countries in those days.

IT is related of him, that when he was once sitting at table over against the Emperor, *Charles the Bald*, the Emperor

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\* The *Grammatical Works* of these two, together with those of other Grammarians, were published in Quarto by *Putschius*, at *Hanover*, in the year 1605. Those, who would learn more concerning them, may consult *Fabricius* and *Cave*.

P. III. asked him — *How far distant A SCOTT was from A SOTT?* — *As far, Sir,* replied he, *as the Table's length* \*.

A Treatise of his, which appears to be *Metaphysical*, intitled *De Divisione Naturæ*, was printed in a thin Folio at OXFORD, in the year 1681.

ADELARD, a Monk of *Bath*, for the sake of *Mathematical* Knowledge travelled into *Spain, Egypt, and Arabia*, and translated *Euclid* out of *Arabic* into *Latin*, about the year 1130. ROBERT OF READ-

\* In the original, taken from *Roger de Hoveden, Annal. pars prior*, it is — *Quid distæt inter SOTUM et SCOTUM?* — The Answer was — *Tabula tantum*.

We have translated SOTUM, SOTT, in order to preserve the Emperor's dull Pun, tho' perhaps not quite agreeably to its proper meaning.

The word SCOTUM plainly decides the Country of this learned man, which some seem, without reason, to have doubted.

ING, a Monk, travelled into *Spain* on the Ch. IX.  
 same account, and wrote about the year  
 1143\*.

THEY found, by fatal experience, that little Information was to be had *at home*, and therefore ventured upon these perilous journies abroad.

GERBERTUS or GIBERTUS, a Native of *France*, flourished a little before them in the *tenth* Century, called, (tho' not on his account) *Sæculum obscurum*, the dark Age. His ardent Love for *Mathematical Knowledge* carried Him too from his own Country into *Spain*, that he might there learn Science from the learned *Arabians*.

AFTER an uncommon proficiency in the *Mathematics*, and after having re-

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\* See *Wallis's Preface* to his *Algebra*, *Fol. Lond.* 1685. p. 5.

commended



P. III. commended himself for his Learning and Abilities both to *Robert*, King of *France*, and to the Emperor *Otho*, he became first Archbishop of *Rheims*, then of *Ravenna*, and at length *Pope*, by the name of SYLVESTER THE SECOND.

His three capital Preferments being at *Rheims*, *Ravenna*, and *Rome*, each beginning with an R, gave occasion to the following barbarous Verse—

*Transit ab R Gerbertus ad R, post Papa  
viget R\*.*

'Tis singular that not his *Sacerdotal*, nor even his *Pontifical* Character could screen him from the imputation of MAGIC, incurred merely, as it should seem, from his *superior Ingenuity*.

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\* See *Brown's Fasciculus rerum expetendā. et fugiendā*. Vol. II. p. 83,

A Bishop *Otho*, who lived in the next Ch.IX.  
Century, gravely relates of him, that he  
obtained the *Pontificate* by *wicked Arts*,  
for in his youth, when he was nothing  
more than a simple Monk, having left  
his Monastery, *he gave himself up wholly*  
*to the Devil*, on condition *he might obtain*  
that, which he desired.

SOON after this, the same Historian,  
having given an account of his gradual  
Rise, subjoins—that at length, *by the*  
*Devil's help*, he was made *Roman Pontiff*,  
but then it was upon *Compact*, that after  
his decease, he should wholly in *Body* and  
*Soul* belong to HIM, thro' whose frauds  
he had acquired *so great a Dignity*\*.

A Car-

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\* *Hic (scilicet Gerbertus) matis artibus Pontifica-*  
*tum obtinuit, eo quod ab adolescentia, cum Monachus esset,*  
*relieto Monasterio, se totum Diabolo obtulit, modo quod*  
*optabat obtineret.*—And soon after, a short narrative of  
his Rise being given, the Historian subjoins—*Postremo*  
*Romanus*

P. III. A Cardinal *Benno*, of nearly the same age with this Bishop *Otho*, speaking of the same great man (*Gerbertus* I mean) informs us, *his Demon* had assured him, that he should not die, till he had celebrated Mass at *Jerusalem*—that *Gerbertus*, mistaking this for *the City* so called, unwarily celebrated Mass at *Rome*, in a Church called *Jerusalem*, and, being deceived by the *Equivocation of the Name*, met a sudden and a wretched end\*.

As to these Stories, they are of that *vagabond* sort, which wander from Age to Age, and from Person to Person; which find their way into the Histories of distant periods, and are sometimes transferred from *Histories* to the *Theatre*.

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*Romanus Pontifex Diabolo adjuvante fuit constitutus; hâc tamen lege, ut post ejus obitum totus ILLIUS in anima et corpore esset, CUJUS fraudibus tantam adeptus esset dignitatem.* See Bishop *OTHO*, in *Brown's Fasciculus*, just quoted, V. II. p. 88.

\* See the same *Fascicul.* p. 88.

THE JERUSALEM TALE may be found Ch. IX.  
in *Shakspeare's* HENRY THE FOURTH;  
and for THE COMPACT, we have all seen  
it in the Pantomine of DR. FAUSTUS.


ONE thiug we cannot but remark: the  
dull Contemporaries of these superior Ge-  
niuses, not satisfied with referring their  
Superiority to Pre-eminence *merely natu-  
ral*, recurred absurdly to Power *superna-  
tural*, deeming nothing less could so far  
exceed themselves.

SUCH was the Case of *the able Scholar*  
just mentioned. Such, some centuries af-  
terward, was the Case of ROGER BACON,  
of FRANCIS PETRARCH, of JOHN FAUST,  
and many others.

BACON's Knowlege of Glasses, and of  
the *Telescope* in particular, made them ap-  
ply to Him *literally*, what *Virgil* had said  
*poetically*—

*Carmina vel Cælo possunt deducere Lunam.*

VIR-

P. III.  VIRGIL himself had been foolishly thought a *Magician*, and therefore, because PETRARCH was delighted with the study of so capital an author, even PETRARCH also was suspected of MAGIC.

FOR JOHN FAUST, as he was either the Inventor, or among the first Practisers of the Art of *Printing*, 'tis no wonder the ignorant vulgar should refer to *Diabolical Assistance* a Power, which multiplied Books in a manner to them so incomprehensible.

THIS Digression has led us to Examples rather against *Chronological Order*; tho' all of them included within that Age, of which we are writing\*. For the

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\* BACON lived in the thirteenth Century; PETRARCH, in the fourteenth; FAUST, in the fifteenth. See a curious Book of *Gabriel Naude*, a learned *Frenchman* of the last Century, intitled *Apologie pour les grand Hommes, accusés de MAGIE*.



honour too of the CHURCH, these *falsly* Ch. IX.  
*accused Geniuses* were all of them *Eccle-*  
*siastics*. Indeed the rest of *Western Eu-*  
*rope* was in a manner *wholly barbarous*,  
 composed of ignorant *Barons*, and their  
 more ignorant *Vassals*; men like *Homer's*  
*Cimmerians*,

Ἦερί κ' νεφέλῃ κεκαλυμμένοι ———

*With Fog and Cloud envelop'd ———*

FROM these we pass, or rather go back,  
 to INGULPHUS, an *Ecclesiastic*, and an  
*Historian*, valuable for having lived during  
 an interesting *Time*, and in interesting  
*Places*.

HE was by birth an *Englishman*, and had  
 been educated in the Court of *Edward the*  
*Confessor*; went thence to the Court of the  
*Duke of Normandy*, to whose favour he  
 was admitted, and there preferred. Some  
 time after this, when the successful Ex-

D d

pedition



P. III. petition of that Duke had put him in possession of the *Crown of England*, the Duke (then *William the Conqueror*) recalled him from *Normandy*; took him into favour here, and made him at length *Abbot of Croyland*, where he died advanced in years \*.

INGULPHUS tells us, that King *Edward's* Queen, EGITHA, was admirable for her *Beauty*, her *literary Accomplishments*, and her *Virtue*.

He relates, that being a Boy he frequently saw *Queen Egitha*, when he visited his Father, in King *Edward's* Court; —that many times when he met her, as he was coming from School, she used to dispute with him about his Learning, and

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\* See *Ingulphus's History*, in the Preface to the *Oxford* Edition of the year 1684. See also p. 75, of the Work itself.

his Verses—that she had a peculiar pleasure to pass from *Grammar* to *Logic*, in which she had been instructed; and that, when she had entangled him there with some subtle Conclusion, she used to bid one of her Attendants give him two or three pieces of money, and carry him to the Royal Pantry, where he was treated with a Repast\*.


Ch. IX.

As to the *Manners of the times*, he tells us, that the whole Nation began to lay aside the *English Customs*, and in many things to *imitate the Manners of the French*; all the Men of Quality to speak the *Gallic Idiom* in their Houses, as a high strain of Gentility; to draw their Charters and public Instruments after the manner of the *French*; and in these and many other things to be ashamed of their own Customs†.

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\* See the same *Ingulphus*, p. 62.

† See the same Author, in the same page.

**P. III.**  SOME years before the Conquest, *the Duke of Normandy* (whom INGULPHUS calls *most illustrious* and *glorious*) made a visit to *England*, attended with a grand retinue. King *Edward* received him honourably, kept him a long while, carried him round to see *his Cities* and *Castles*, and at length sent him home with many rich Presents\*.

INGULPHUS says, that at this time *Duke William* had no hopes of *the Succession*, nor was any mention made of it; yet considering the Settlement of the Crown made upon him soon afterward, and the Reception he then found, this should hardly seem probable.

KING *Edward*, according to INGULPHUS, had great merit in remitting the

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\* See the same Author, p. 65. 68.

DANE-GELT, that heavy Tax imposed Ch.IX.  
 upon the people by the *Danish Usurpers*,  
 his immediate Predecessors\*.

AS to LITERARY MATTERS, it has appeared that *the Queen*, besides the usual Accomplishments of the times, (which she undoubtedly possess) had been instructed also in superior sorts of Knowledge. She may be supposed therefore to have surpassed, not only *her own Court*, but perhaps other Courts *since*, as they have seldom more to boast, than the fashionable Polish.

FOR the LITERARY QUALIFICATIONS of our *Historian* himself, we perceive something of his Education in what we have already quoted from him. He is more particular afterwards, when he tells that he was first bred at *Westminster*, and then

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\* See the same Author, p. 65.

P. III. sent to *Oxford*—that in the first he learnt Grammar, in the last he studied *Aristotle* and *the Rhetoric of Cicero*:—that finding himself superior to many of his Contemporaries, and disdaining the littleness of his own Family, he left home, sought the Palaces of Kings and Princes, &c. &c. 'Twas thus that, after a variety of Events, he became Secretary to *the Duke of Normandy*, afterwards *William the Conqueror*, and so pursued his Fortune, till he became *Abbot of Croyland*\*.

WE shall only remark on this Narrative, that WESTMINSTER and OXFORD seem to have been *destined to the same purposes then, as now*; that the Scholar at WESTMINSTER was to *begin*, and at OXFORD was to *finish*; a Plan of Education which still exists; which is not easy to

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\* See the same Author, p. 73. 75.

be mended; and which can plead so an- Ch.IX.  
 tient and so uninterrupted a Prescription.           

NEARLY the same time a Monk, by name GRATIAN, collecting the numerous Decrees of Popes and Synods, was the first who published a Body of CANON LAW\*. 'Twas then also, or a little earlier, that *Amalfi*, a City of *Calabria*, being taken by the *Pisans*, they discovered there by chance an original MS. of *Justinian's* CODE, which had been in a manner unknown from the time of that Emperor†. This curious Book was brought to *Pisa*, and, when *Pisa* was taken by the *Florentines*, was transferred to *Florence*, and there has continued even to this day.

\* This happened in the year 1157. See *Duck De Auctoritate Juris Civilis Romanor.* p. 66. 88. Edit. Lond. 1679.

† See the same author, p. 66.—*Amalfi* was taken by the *Pisans* in the year 1127.



P. III. AND thus it was that by singular fortune the CIVIL and CANON Law, having been about the same time promulged, gradually found their way into most of the *Western* Governments, changing more or less their Municipal Laws, and changing with those Laws the very forms of their Constitutions...

'TWAS soon after happened that *wild Enthusiasm*, which carried so many thousands from the *West* into the *East*, to prosecute what was thought, or at least called A HOLY WAR\*.

AFTER the numerous Histories antient and modern of these CRUSADES, it would be superfluous to say more, than to observe that, by *repeating* them, men ap-

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\* It began in the year 1095. See *Fuller's Holy Warre*, Book I. ch. 8 *William of Malmesbury*, Lib. IV. c. 2. among the *Scriptores post Bedam*.

pear to have grown worse; to have become more savage, and greater barbarians. It was so late as during one of the *last* of them, that these Crusaders sacked the *Christian City of Constantinople\**, and that while *these* were committing unheard-of cruelties in that *Capital of Christendom*, another party of them, *nearer home*, were employed in massacring the innocent *Albigensis* †.

So great was the zeal of Extirpation, that when one of these *home* Crusades was going to storm the City of *Beziers*, a City filled with *Catholics*, as well as

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\* In the year 1204. See the same *Fuller*, B. III. chap. 17. and *Nicetas the Choniata*, already quoted at large, from p. 300 to p. 313.

† The Crusades against them began in the year 1206; the Massacres were during the whole course of the war; see *Fuller's H. Warre*, B. III. from chap. 18 to ch. 22. especially chap. 21. and *Mosheim's Church History*, under the article *Albigenses*.

*Heretics;*

P. III. *Heretics*, a scruple arose that, by such a measure, *the Good* might perish as well as *the Bad*. *Kill them all*, said an able Sophist—*kill them all, and God will know his own* \*.

To discover these *Albigensis*, the home Crusades were attended by a *Band of Monks*, whose business was TO INQUIRE after Offenders, called *Heretics*. When the *Crusade* was finished, the *Monks*, like the Dregs of an empty Vessel, still remained, and deriving from *the Crusade* their *Authority*, from the *Canon Law* their *judicial Forms*, became by *these two* (I mean *the Crusade* and *Canon Law*) that formidable Court, THE COURT OF INQUISITION.

BUT in these latter events we rather anticipate, for they did not happen, till

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\* *Tuez. les tous: Dieu connoit ceux, qui sont a lui.*  
*Histoire de Troubadours, Vol I. p. 193.*

the beginning of *the thirteenth* Century, Ch.IX.  
 whereas the first Crusade was towards the  
 End of *the eleventh*\*.

ABOUT the beginning of the eleventh  
 Century, and for a Century or two after,  
 flourished the Tribe of TROUBADOURS,  
 or PROVENÇAL POETS†, who chiefly  
 lived in the Courts of those Princes, that


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\* In the year 1095 or 1096. — *Fuller's H. Warre*,  
 p. 21. And *William of Malmesbury*, before quoted, p.  
 409.

'Tis to be remarked, that these two Events, I mean  
 the sacking of *Constantinople*, and the Massacres of  
 the *Albigensis*, happened more than *a hundred years*  
 after this *Holy War* had been begun, and after its  
*more splendid* Parts were *past*, that is to say, the taking  
 of *Jerusalem*, the establishment of a *Kingdom* there,  
 (which lasted eighty years) and the *gallant Efforts* of  
*Coeur de Leon* against *Saladin*. All against the *Sara-*  
*cens*, that followed, was languid, and, for the greater  
 part of it, adverse.

† See a Work, 3 Vol. 12mo. intitled, *Histoire*  
*Litteraire de Troubadours*, printed at *Paris* 1774, where  
 there is an ample detail both of them, and their Poems.

had

P. III.  had Sovereignities in or near PROVENÇE, where the *Provençal Language* was spoken. 'Twas in this Language they wrote, a Language, which, tho' obsolete now, was then esteemed the best in Europe, being prior to the *Italian* of *Dante* and *Petrarch*.

THEY were called TROUBADOURS from *Trouver*, to *find* or to *invent*\*, like the *Greek Appellation*, POET, which means (we know) A MAKER.

THEIR Subjects were mostly *Galantry* and *Love*, in which their *licentious* Ideas we are told were excessive. Princes did not disdain† to be of their number, such among others as our RICHARD COEUR DE LEON, and the celebrated WILLIAM, COUNT of POICTOU, who was a Contem-

\* See *Hist. de Troub.* Vol. I. Discours prelim. p. 25.

† See the same Work in the same page.



porary with *William the Conqueror* and his Sons. Ch. IX.

A Sonnet or two, made by RICHARD, are preserved, but they are obscure, and as far as intelligible, of little value\*.

THE Sonnets of WILLIAM of *Poictou*, now remaining, are (as we are informed) of the most *licentious* kind, for a more *licentious man* never existed†.

HISTORIANS tell us, that near one of his Castles he founded a sort of Abbey

\* See *Hist. de Troub.* Vol. I. p. 54.

† See *Hist. de Troub.* Vol. I. p. 7.

As to his famous Abbey or Nunnery, soon after mentioned, see the same Work, p. 3, 4. but more particularly and authentically, see *William of Malmesbury*, a writer nearly contemporary, and from whom the Narrative here given is taken. The Passage in *Malmesbury* begins with the words—*Erat tum Willielmus, Comes Pictavorum*, &c. &c. p. 96. Edit. Londin. Fol. 1596.

for



P. III. for Women of Pleasure, and appointed  
 the most celebrated among his Ladies to  
 the Offices of Abbesses, Prioresses, &c. that  
 he dismiss his Wife, and, taking the Wife  
 of a certain Viscount, lived with her  
 publicly,—that being excommunicated for  
 this by *Girard Bishop of Angoulesme*, and  
 commanded to put away his unlawful  
 Companion, he replied, *Thou shalt sooner*  
*curl Hair upon that bald Pate of thine,*  
*than will I submit to a divorce from the*  
*Viscountess*—that having received a like  
 rebuke, attended with an Excommunica-  
 tion from his own Bishop, the Bishop of  
*Poitou*, he seized him by the Hair, and  
 was about to dispatch him, but suddenly  
 stopt by saying, *I have that Aversion to*  
*Thee, Thou shalt never enter Heaven thro'*  
*the assistance of MY Hand*\*.

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\* The Words in *Malmesbury* are — *Nec cœlum un-*  
*quam intrabis meæ manus ministerio.* P. 96.

IF I might be permitted to digress, I Ch.IX.  
 would observe that HAMLET has adopted  
 precisely *the same* sentiment. When he  
 declines the opportunity offered him *of*  
*killing the King at his Prayers*, he has the  
 following Expressions among many others

*A Villain kills my Father, and for that*  
*I, his sole son, do this same Villain* SEND  
 TO HEAV'N—O! *THIS is Hire and Salary,*  
 NOT REVENGE.—*Hamlet* Act III. Sc. X.

'TIS hard to defend so strange a senti-  
 ment either in HAMLET, or THE COUNT.  
 We shall only remark that HAMLET, when  
 he delivered it, was perfectly *cool*; THE  
 COUNT, agitated by *impetuous Rage*.

*This Count*, as he grew older, became,  
 as many others have done, from a *Profligate*  
*a Devotee*; engaged in one of the  
*first Crusades*; led a large body of Troops  
 into the East; from which however, after  
 his Troops had been routed, and most of  
 them

P. III. them destroyed, he himself returned with ignominy home\*.

THE loose Gallantry of these *Troubadours* may remind us of the Poetry during the Reign of *our second Charles*—nor were the *Manners* of one *Court* unlike those of the other, unless that those of the Court of *Poitou* were more abandoned of the two.

BE that as it may, we may fairly I think conclude, if we compare the two Periods, there were Men as *wicked* during the *early* period, as during the *latter*, and not only so, but *wicked* in Vices of *exactly the same* Character.

IF we seek for Vices of *another* character, we read *at the same æra* concerning a neighbouring Kingdom to *Poitou*,

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\* See the same *William of Malmesbury*, p. 75. 84.

that " All the people of rank were so Ch.IX.  
 " blinded with AVARICE, that it might be  
 " truly said of them (according to Ju-  
 " VENAL)

*Not one regards the method, HOW HE*  
*GAINS,*  
*But fix'd his Resolution, GAIN HE MUST.*

" THE more they discoursed about  
 " Right, the greater their Injuries.  
 " Those, who were called the Justicia-  
 " ries, were the Head of all Injustice.  
 " The Sheriffs and Magistrates, whose  
 " Duty was Justice and judgment, were  
 " more atrocious than the very Thieves  
 " and Robbers, and were more cruel  
 " than others, even the most cruel. The  
 " King himself, when he had leased his  
 " Domains as dear, as was possible, trans-  
 " ferred them immediately to another  
 " that offered him *more*, and then again  
 " to another, neglecting always his for-

P. III. “mer agreement, and labouring still for  
“bargains that were greater, and more  
“profitable \*.”

SUCH were *the* GOOD OLD TIMES OF  
GOOD OLD ENGLAND, (for 'tis of *Eng-  
land* we have been reading) during the  
reign of our CONQUEROR, WILLIAM.

AND yet if we measure GREATNESS (as  
is too often the case with *Heroes*) by  
any other Measure, than that of *Moral  
Rectitude*, we cannot but admit that he  
*must* have been GREAT, who could con-  
quer a Country so much larger than his  
own, and transmit the permanent Pos-  
session of it to his Family. The numerous

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\* See *Henrici Huntdoniensis Histor. L. VII. p.*  
212, *inter Scriptores post Bedam*—Edit. London, 1594,  
beginning from the Words, *Principes omnes, &c.* The  
Verse from *Juvenal* is—  
*Unde babeat, quaerit nemo, sed oporatet habere.*



*Norman* Families, with which he filled this Island, and the very few *Saxon* ones, which he suffered to remain, sufficiently shew us the Extent of this Revolution. Ch. IX.

As to his TASTE, (for 'tis *Taste* we investigate, as often as we are able) there is a curious Fact, related of him by JOHN OF SALISBURY, a learned Writer, who lived as early at the times of *Stephen* and *Henry the Second*.

THIS Author informs us, that WILLIAM, after he was once settled in the peaceable possession of his Kingdom, sent Ambassadors to Foreign Nations, that they should collect for him, out of all the celebrated Mansions, whatever should appear to them *magnificent* or *admirable*.

OUR Author cannot help allowing that this was the laudable project of a great man, desirous of pouring into *his*



P. III. own Dominious all, that was excellent  
in others\*.

IT does not appear what these Rarities were, but it sufficiently shews the Conqueror to have had a Genius superior to the Barbarity of his Age.

ONE may imagine he was not ignorant of Ovid, and the antient Mythology, by his answer to Philip King of France.

William, as he became old, grew to an unweildy Bulk. The king of France,

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\* Simile aliquid fecisse visus est Rex Anglorum VILHELMUS PRIMUS, cujus virtuti Normannia et tandem major Britannia cessit. Assumpto namque regni diademate, et pace composita, legatos misit ad exteras nationes, ut a præclaris omnium domibus, quicquid eis magnificum aut mirificum videretur, offerrent. Defluxit ergo in insulam opulentam, et quæ fere sola bonis suis est in orbe contenta, quicquid magnificentiae, imo luxuriæ potuit inveniri. Laudabile quidem fuit magni viri propositum, qui virtutes omnium orbi suo volebat infundere. Joān. Sarisb. de Nugis Curialium, p. 480. Edit. Lugd. 8vo. 1595.

in a manner not very polite, asked of him, Ch. XI.  
(with reference to this bulk) “*When, as*  
“*he had been so long in breeding, he expected*  
“*to be brought to bed?*”—“*Whenever that*  
“*happens,*” replied William, “*it will be, as*  
“*SEMELE was, in Flames and Thunder.*”  
France soon after that felt his Devastations \*.

HIS SON RUFUS seems more nearly to have approached the character of the times.

WE have a Sample of his Manners in the following Narrative. Being immensely fond of expence in dress, when one of his

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\* *Quærente, sc. Philippo, numquidnam tandem pareret*  
*GUILLIELMUS, qui tam diu gessisset UTERUM: se pariturum, sed instar SEMELES, respondit, cum flammis et fulmine. Panciroll. Nova Reperta, Tit. x. p. 219. Edit. Francofurt. 1631. See this fact somewhat differently told by Matthew Paris, p. 13. Edit. Fol. London, 1640. The devastations, here mentioned, are related in the same page.*

P. III. attendants brought him new Shoes, and was putting them on, he demanded, “*How much they cost?*”—“*Three Shillings, Sir,*” replied his Attendant —“*Son of a Whore,*” says Rufus,—“*at so pitiful a price to provide Shoes for a King!—Go and purchase me some for a mark of Silver\*.*”

Matthew Paris writes, that he was once told of a formidable dream, relative to his death, which had been dreamed by a certain Monk. Rufus, on hearing it, burst into laughter, and said, “*The Man’s a Monk, and Monk-like has dreamed, to get a little money—give him a hundred Shillings, that he may not think he has been dreaming for nothing†.*”

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\* *Will. of Malmesbury*, p. 69. The words of Rufus were—*Fili meretricis, ex quo habet Rex caligas tam exilis pretii! Vade et offer mihi emptas marea argenti.*

† *Matthew Paris*, p. 53. Rufus’s words were—*Monachus est, & lucri causa monachiliter somniavit: da ei centum solidos, ne videatur inaniter somniasse.*

HIS Historian *Malmesbury*, after having related other Facts of him, adds, *that he had neither Application enough, nor Leisure, ever to attend to Letters* \*.

Ch. IX.

IT was not so with his Brother, *Henry* the First. He (as this Historian informs us †) spent his Youth in the schools of liberal Science, and so greedily imbibed the sweets of *Literature*, that in aftertimes, (as the same Writer rather *floridly* relates) *no Tumults of War, no Agitation of Cares, could ever expel them from his illustrious Mind.*

SOON after we meet the well known saying of *Plato*, that 'twas then States would be happy, if *Philosophers* were to reign, or *Kings* were to philosophize. Our Historian, having given this Sentiment,

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\* *William of Malmesbury*, p. 70.

† The same, p. 87.

P. III. tells us, (to use his own expressions) that *Henry* fortified his Youth with *Literature* in a view to the Kingdom, and ventured even in his Father's hearing, to throw out the Proverb, *Rex illiteratus, Asinus coronatus*, that an illiterate King was but an Ass crowned\*.

THAT the King his Father, from perceiving his Son's Abilities, had something like a *Presentiment* of his future Dignity, may appear from the following Story.

WHEN *Henry* was young, one of his Brothers having injured him, he complained of his ill-treatment to his Father with tears. *Don't cry, Child*, says his Father, *for Thou too shalt be King*†.

\* *William of Malmesbury*, p. 87, b.

\* The Words of *William* were—*Ne fleas, Fili; quoniam et Tu Rex eris.* See the same Author in the same page, that is, p. 87. b.



As *Henry* was a learned Prince, we may Ch. IX. suppose he was educated by learned men; and perhaps, if we attend to the account given by *Ingulphus* of his own Education \* in the time of *Edward* the Confessor, 'tis probable there may have been among the Clergy a succession of learned men from the time of *Venerable Bede*.

'Tis certain that in *England* at least, during these *middle* Ages, LEARNING never flourished more, than from the time of *Henry the First* to the reign of his Grandson *Henry the second*, and for some years after.

THE learned Historian of the Life of *Henry the Second* (I mean the First Lord Lyttelton) has put this beyond dispute.

PERHAPS too *the Times*, which followed, were adverse to the Cause of Literature.

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\* P. 402, 405, 6.



P. III. THE CRUSADES had made the Laity greater Barbarians, if possible, than they were before. Their Cruelty had been stimulated by acting against *Greeks*, whom they hated for *Schismatics*; and against *Saracens*, whom they hated for *Infidels*; altho' it was from *these alone* they were likely to *learn*, had they understood (which *few* of them did) a syllable of *Greek* or *Arabic*.

ADD to this, THE INQUISITION being then \* established in all its terrors, *the Clergy* (from whom *only* the Cause of *Letters* could hope any thing) found their Genius insensibly checkt by its gloomy terrors.

THIS *depraved* Period (which lasted for a Century or two) did not mend, till *the Invention of Printing*, and the *Taking of*

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\* See before, p, 410.

*Constantinople*. Then 'twas that these, and Ch. IX.  
 other hidden Causes, roused the Genius of  
*Italy*, and restored to Mankind those *Arts*  
 and that *Literature*, which to *Western*  
*Europe* had been so long unknown.

BEFORE I conclude this Chapter, I cannot but remark, that, during these inauspicious times, so generally tasteless, there were even LATINS as well as GREEKS \*, whom the very Ruins of Antique Arts carried to Enthusiastic Admiration.

HILDEBERT, Arch-Bishop of Tours, who died in the year 1139, in a fine Poem, which he wrote upon the City of Rome, among others has the following Verses, in praise of the then remaining Statues and Antiquities.

*Non tamen annorum series, nec flamma, nec  
 ensis,*

*Ad plenum potuit tale abolere decus.*

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\* See before, what has been quoted from NICETAS THE CHONIATE, p. 301, &c.

**P. III.** *Hic Superum formas Superi mirantur et  
ipsi,*

*Et cupiunt fictis vultibus esse pares.*

*Nec potuit Natura Deos hoc ore creare,*

*Quo miranda Deum signa creavit Homo.*

*Vultus\* adest his Numinibus, potiusque co-  
luntur*

*Artificum studio, quam Deitate sua †.*

'Tis worth observing, that the *Latinity* of these Verses is in general pure, and that they are wholly free from the *Leonine jingle*.

THEY are thus attempted in *English* for the sake of those, who do not read the original.

*But neither passing Years, nor Fire, nor  
Sword*

*Have yet avail'd such Beauty to annul.*

\* Forſan Cultus.

† William of Malmesbury, p. 76.—Fabricii Bibliotheca med. et infim. ætat. in voce HILDEBERT.

*Ev'n Gods themselves their mimic Forms* **Ch. IX.**  
*admire,*

*And wish their own were equal to the  
feign'd.*

*Nor e'er could Nature Deities create  
With such a Countenance, as Man has  
giv'n*

*To these fair Statues, Creatures of his own.  
Worship they claim, tho' more from HUMAN  
ART,*

*Than from THEIR OWN DIVINITY, ador'd.*

## CHAP. X.

SCHOOLMEN—*their Rise, and Character*  
 —*their Titles of Honour*—Remarks on  
*such Titles*—ABELARD and HELOISA  
 —JOHN of SALISBURY—*admirable*  
*Quotations from his two celebrated Works*  
 —GIRALDUS CAMBRIENSIS—WAL-  
 TER MAPPS—RICHARD COEUR DE  
 LEON—*his Transactions with Saladin*—  
*his Death, and the singular Interview,*  
*which immediately preceded it.*

WE are now to consider the state of  
 LITERATURE with respect to  
*other Geniuses, both before the Conquest,*  
 and after it, so low as to the times of our  
*First Richard.*

'Twas during this Period began the  
 Race of SCHOOLMEN, a Race much ad-  
 mired,



mired, and followed in their day. Their Ch. X.  
*subtlety* was great, and though that  
 subtlety might sometimes have led them  
 into Refinements rather *frivolous*, yet  
 have they given eminent samples of *pene-*  
*trating Ingenuity*.

THEY began in the eleventh Century,  
 and lasted to the fourteenth, when *new*  
*Causes* leading to *new Events*, they gra-  
 dually decreased, and were no more.

THAT they had some merit must be  
 allowed, when we are told that the learned  
 Bishop *Saunderson* used constantly to  
 read the SECUNDA SECUNDÆ of THOMAS  
 AQUINAS\*, and that *this Treatise*, together  
 with ARISTOLE'S RHETORIC, and CICE-  
 RO'S OFFICES were *three Books*, which he  
 always had with him, and never ceased to  
 peruse. The *Scholastic Tract* must have

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\* This able and acute man died aged 48 years, in  
 the year 1274.



P. III. been no bad one, which was so well associated.

VARIOUS Epithets at the time were bestowed upon these Schoolmen. There was *the Irrefragable* doctor, *the Subtle*, *the Seraphic*, *the Angelic*, &c.

THERE is certainly something exaggerated in the *Pomp* of these Appellations. And yet, if we reflect on our *modern* Titles of *Honour*; on our common *super-scriptions* of *Epistles*; on our common modes of *concluding* them; and mark how *gravely* we admit all this: may we not suppose those *other* Epithets appear ridiculous, not so much from their being *absurd*, as from their being *unusual*\*?

BEFORE we quit these *Schoolmen*, we

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\* For a fuller account of these *Schoolmen* see *Scholasticæ Theologiæ Syntagma*, by Prideaux Bishop of Worcester, Mosheim's History, and Cave's *Hist. Lit.* V. 2. p. 275.

cannot omit the famous PETER ABE- Ch. X.  
LARD, who, when he taught at *Paris*,  
was followed by thousands, and was con-  
sidered almost as an Oracle in discussing  
the abstrusest of subjects. At present he  
is better known for his unfortunate Amour  
with the celebrated HELOISA, his Disciple,  
his Mistress, and at length his Wife.

HER *Ingenuity* and *Learning* were ce-  
lebrated also, and their *Epistolary* Cor-  
respondence, remarkably curious, is still \*  
extant. The Religion of the times drove  
them at length to finish their days in two  
separate Convents. When ABELARD died  
(which happened about the year 1134), his  
Body was carried to HELOISA, who bu-  
ried it in the Convent of the *Paraclete*,  
where she presided.

MY Countryman, JOHN OF SALISBURY,

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\* An octavo Edition of their Letters in *Latin* was  
published at *London*, in the year 1718.

P. III. comes next, who lived in the reign of *Stephen*, and *Henry the Second*. He appears to have been conversant in *all the Latin Classics*, whom he not only quotes, but appears to understand, to relish, and to admire \*.

How far they sunk into his Mind, and inspired him with sentiments similar to their own, the following passages may suffice to shew.

TAKE his Ideas of LIBERTY and SERVITUDE.

“ *For as the true and only LIBERTY is*  
 “ *to serve Virtue, and discharge its various*  
 “ *duties; so the only true and essential SLA-*  
 “ *VERY is to be in subjection to the Vices.*  
 “ *He therefore is evidently mistaken, who*  
 “ *imagines that either of these Conditions*

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\* See *Philosophical Arrangements*, p. 457.

“ can proceed from any other Cause: for Ch. X.  
 “ indeed (if we except the difference of  
 “ VIRTUE and VICE) all men throughout  
 “ the world proceed from a similar begin-  
 “ ning; consist of, and are nourished by the  
 “ same elements; draw from the same prin-  
 “ ciple the same vital breath; enjoy the same  
 “ cope of heaven; all alike live; all alike  
 “ die\*.

TAKE his idea concerning the extensive  
 influence of PHILOSOPHY.

“ ’Tis PHILOSOPHY, that prescribes a  
 “ just measure to all things; and while she

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\* Sicut enim vera et unica LIBERTAS est, servire vir-  
 tuti, et ipsius exercere officia; ita unica et singularis SER-  
 VITUS est vitiis subjugari. Errat plane quisquis aliunde  
 conditionem alterutram opinatur accidere. Si quidem omne  
 hominum genus in terris simili ab ortu surgit, eisdem con-  
 stat et alitur elementis, eundemque spiritum ab eodem prin-  
 cipio carpit, eodemque fruitur cælo, æque moritur, æque  
 vivit. De Nugis Curialium, p. 510. Edit. Lugdun.  
 1595.

P. III. *“arranges moral Duties, condescends to  
 “mix with such as are plebeian and  
 “vulgar.—No otherwise, indeed, can any  
 “thing be said to proceed rightly, unless  
 “she herself confirm by DEEDS, what  
 “she teaches us in WORDS \*.*

Speaking of VIRTUE and FELICITY,  
 he thus explains himself.—

*“But these (two possessions) are more  
 “excellent than any other, because VIR-  
 “TUE includes all things, that are to be  
 “done; FELICITY, all things that are  
 “to be wished. Yet does FELICITY excel  
 “VIRTUE, because in all things the End  
 “is more excellent than the Means. Now*

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*\* Ipsa (PHILOSOPHIA) est, quæ universis præscribit modum, et dum disponit officia, etiam plebeis, et vulgaribus interesse dignatur. Alioquin nihil aliud recte procedit, nisi et ipsa rebus offerat, quod verbis docet. De Nugis Curial. p. 483.*



“ no one is HAPPY, that he may act Ch. X.  
 “ rightly; but he acts RIGHTLY, that he  
 “ may live happily \*.”

THE following Distich is of his own Age, but being difficult to translate, is only given in its original, as a sample of elegant and meritorious Poetry.

It expresses a *refined* thought; that as the Soul of Man animates the Body, so is the Soul itself animated by God.

*Vita Animæ DEUS est; hæc, Corporis; hac  
 fugiente,  
 Solvitur hoc; perit hæc, destituyente  
 Deo †.*

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\* *Sunt autem hæc omnibus aliis præstantiora, quia VIR-  
 TUS omnia agenda, FELICITAS omnia optanda complectitur.  
 Felicitas tamen Virtuti præstat, quia in omnibus præstan-  
 tius est propter quod aliquid, quam quod propter aliquid.  
 Non enim felix est quis, ut recte agat; sed recte agit, ut fe-  
 liciter vivat. De Nugis Curial. p. 367, 368.*

† Ibid. p. 127.



P. III. THE preceding Quotations are taken from his Tract *De Nugis Curialium*: those, which follow, are from another Tract called METALOGICUS, so named from being subsequent to *Logic*, as METAPHYSICS are to *Physics*.

HE makes *three* things requisite to the existence of every ART, and these are GENIUS, MEMORY, and THE REASONING FACULTY, and these *three* he thus defines—

“ GENIUS is a certain Power, naturally  
 “ implanted in the Mind, and which is  
 “ of itself ORIGINALLY CAPABLE \*.

“ MEMORY is (as it were) THE  
 “ MIND’S ARK or CHEST; the firm

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\* *Est autem INGENIUM vis quædam, animæ naturaliter insita, per se valens.* Metalog. p. 756.

“ and


“ and faithful preserver of things per- Ch. X.  
 “ ceived \*.”

“ THE REASONING FACULTY is a  
 “ power of the Mind, which examines  
 “ things, that have occurred either to THE  
 “ SENSES, or to THE INTELLECT, and  
 “ fairly decides in favour of the better;  
 “ which, well weighing the SIMILITUDES  
 “ and DISSIMILITUDES of things, at  
 “ length (after due discussion) establishes  
 “ ART, and shews it to be (as it were)  
 “ A FINITE SCIENCE OF THINGS IN-  
 “ FINITE †.”

OUR

\* MEMORIA vero quasi MENTIS ARCA, firma et fidelis custodia perceptorum. Metalog. p. 757.

† RATIO eorum, quæ Sensibus aut animo occurrunt, examinatrix animi vis est, et fidelis arbitra potiorum; quæ, rerum similitudines dissimilitudinesque perpendens, tandem ARTEM statuit quasi quandam INFINITORUM FINITAM ESSE SCIENTIAM. Metalog. 757.

P. III.  OUR Author concludes with telling us, that “ *As NATURE is the MOTHER of all*  
 “ *ARTS, so the Contempt of them surely*  
 “ *redounds to the Injury of their PA-*  
 “ *RENT \*.*”

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This may be illustrated from the *Arts* of ARITHMETIC and GRAMMAR.

*Numbers*, which are INFINITE, being reduced to the FINITE GENERA of *Even* and *Odd*; and these again being divided into the FEW SUBORDINATE SPECIES: in this *limited Reduction* we behold the Rise of ARITHMETIC, and of all the various Theorems contained in that Art.

*Sounds Articulate*, which are INFINITE, being reduced to the FINITE GENERA of *Vowels* and *Consonants*; and *Vowels* again being enlarged into the species of *Long*, *Short*, and *Middle*; *Consonants* into the Species of *Mutes* and *Liquids*: in these *limited Reductions* we behold the Rise of GRAMMAR; thro' which, by about twenty *Simple Sounds* called *Letters*, we form *Articulate Sounds* by Millions.

\* *Quia ARTIUM NATURA mater est, merito in injuriam parentis redundat contemptus earum.* Metalog.  
 757.

I MUST

I MUST not omit some of his *Grammatical* ideas, because they are of a superior fort, that is to say, they are *Logical* and *Philosophical*. Ch. X.

He tells us—*For as* [IN NATURE] ACCIDENTS *cloath* SUBSTANCES, *and give them a* FORM; *so* [IN LANGUAGE] *through a similar correspondence are* SUBSTANTIVES *vested with a* FORM *by* ADJECTIVES. *And that this* [grammatical] *Institution of* REASON *may the more easily coincide with* NATURE, *in the same manner as the* SUBSTANCE OF EVERY NATURAL BEING *knows nothing of* INTENSION *and* REMISSION; *so likewise in* LANGUAGE SUBSTANTIVES *admit no* DEGREE OF COMPARISON \*.

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\* *Sicut enim ACCIDENTIA SUBSTANTIAM vestiunt, et informant: sic quadam proportionem RATIONIS ab ADJECTIVIS SUBSTANTIVA informantur. Et, ut familiarius RATIONIS Institutio NATURÆ cohæreat, sicut SUBSTANTIA cujusque rei INTENTIONIS et REMISSIONIS ignara est: sic SUBSTANTIVA ad COMPARATIONIS GRADUM non veniunt. Metalog. 561.*

AFTER

**P. III.** AFTER this he proceeds to show that *this Imitation of Nature* not only exists in *Nouns*, but in *the other Parts of Speech*. He tells us, that *VERBS*, as they denote *TIME*, are necessarily provided with *TENSES*; and, as they always express *something else* in their *original meaning*, he calls the *additional denoting of Time* by a truly *philosophic Word*, a *CONSIGNIFICATION* \*.

THE writer of these Remarks cannot say he has transferred any of them into his *Hermes*, because *Hermes* was written long before he knew *John of Salisbury*. But, that both Writers drew from the same source, he thinks sufficiently clear from the similitude of their sentiments †.

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\* MOTUS non est sine TEMPORE, nec VERBUM esse potuit sine TEMPORIS CONSIGNIFICATIONE. Metalog. 561. Aristot. de Interpret. c. 3.

† See *Hermes*, p. 95, 96, 97.

I FEAR, I have dwelt too long on my *Countryman*, perhaps, because a countryman; but more in truth, because his Works are little known, and yet are certainly curious and valuable.

I SHALL only mention, that there were other respectable Geniuses of *the same Century*, such as the *Epic Poet*, JOSEPH OF EXETER; *the pleasant Archdeacon of Oxford*, WALTER MAPPS; GIRALDUS CAMBRENSIS, &c.

BUT the eloquent *Author of the Life of Henry the Second* has in his third Volume handled the state of our Literature *during this period* in so masterly a way, that the writer of these observations would not have said so much, had not the Arrangement of his Remarks made it in some degree necessary\*.

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\* See Lord Lyttelton's Life of Henry the Second.



## P. III.

WE must not conclude this Chapter without relating a few Facts, relative to the gallant RICHARD, called from his *Magnanimity Cœur de Leon*. Other *Heroes*, long before him, had been likened to *Lions*; and the celebrated *Ali*, in the lofty language of *Arabia*, was called *the Lion of God*.

WHAT *Bohadin* says of RICHARD is remarkable. “ He was, as that Historian  
 “ relates, uncommonly active; of great  
 “ spirit and firm Resolution; one, who  
 “ had been signalized by his Battles,  
 “ and who was of intrepid courage  
 “ in War. By those, whom he led,  
 “ he was esteemed *less than the King of*  
 “ *France* on account of his Kingdom,  
 “ and Dignity, but more abundant in  
 “ Riches, and *far more illustrious for mi-*  
 “ *litary Valour*\*.”

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\* *Bahadin, vit. Salad. p. 160.*

THIS Testimony receives no small Ch. X. weight, as it comes from a *contemporary* writer, who was *present*; and who, being likewise a fast Friend to *Saladin*, *Richard's* great Antagonist, can hardly be suspected of flattering *an Adversary*.

IN the following Extracts from the same Author, which Extracts contain *Different* Conferences between *Richard* and *Saladin*, we have a sample of their *sentiments*, and of *the manner* in which they *express* them.

WHEN RICHARD in *Palestine* was ill, he longed for Fruit and Ice, and the fruits he desired were Pears and Peaches. He sent for them to *Saladin*, and they were immediately given him. *Richard* in return was equally bountiful, and entertained the Sultan's people magnificently. War between great men seldom extinguishes Humanity\*.

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\* *Bahadin*, p. 176.

P. III. AFTER a long and various War, RICHARD sent to SALADIN the following MESSAGE.

“ WHEN you have greeted the Prince,  
“ you will lay what follows before him—  
“ The *Musselmans* and *Francs* are both  
“ perishing; their countries laid waste,  
“ and completely passing to ruin; the  
“ wealth and Lives of their people consumed on either side. To this Contest  
“ and *Religious War* its proper Rights have  
“ been now paid. Nothing remains to  
“ be settled, but the affair of *the Holy City*,  
“ of *the Cross*, and of *the several Regions*  
“ or Countries. As to *the Holy City*, it  
“ being the seat of our Worship, from *that*  
“ indeed we can by no means recede,  
“ altho’ not a single man of us were to  
“ survive the attempt. As to *the Countries*, those on this side *Jordan*, shall  
“ be restored to us. As to *the Cross*, it  
“ being *with you* only a pitiful piece of  
“ Wood, altho’ *to us* of value inestimable,  
“ This

“ This *the Sultan* will give us; and thus Ch. X.  
 “ Peace being established, we shall all of }  
 “ us rest from this our uninterrupted fa-  
 “ tigue \*.

## SALADIN'S ANSWER TO RICHARD.

“ THE HOLY CITY is as much holy  
 “ to *us*, as to *you*; nay, is rather of  
 “ greater worth and dignity to *us*, than to  
 “ *you*; as 'twas *thence* that *our Prophet*  
 “ took his Journey by night to Heaven;  
 “ 'tis *there the Angels* are wont solemnly  
 “ to assemble themselves. Imagine not  
 “ therefore that we shall ever depart  
 “ thence. We dare not among *the Mus-*  
 “ *fulmans* appear so abandoned, so neg-  
 “ lectful of our Affairs, as to think of  
 “ this. As to THE REGIONS or COUN-  
 “ TRIES, these also you know were ori-  
 “ ginally ours, which you indeed have

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\* *Bohaden*, p. 207.

P. III. “ annexed to your Dominions by the  
 “ Imbecillity of *the Mussulmans* at the  
 “ period, when you attacked them. God  
 “ has not suffered you to lay a single stone  
 “ there, ever since the War began ; while  
 “ we, ’tis evident, enjoy all the produce  
 “ of our Countries to the full. Lastly,  
 “ as to the Cross, that in truth is *your*  
 “ Scandal, and a great dishonour to the  
 “ Deity ; which, however, it does not be-  
 “ come us, by giving up, to neglect, un-  
 “ less it be for some more important ad-  
 “ vantage, accruing thence to the Faith of  
 “ *Mahomet* \*.”

It must be observed, that *the Cross* here mentioned was supposed to have been that, on which *Christ* was crucified ; and which being in *Jerusalem*, when it was taken, had been from that time in the hands of *Saladin*.

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\* *Behadin*, p. 208.

THO' no Peace was now made, it was made soon after, yet without restoration either of *Jerusalem*, or of *the Cross*. Ch. X.

'Twas usual in those days to swear to Treaties, and so did the inferior Parties; but the *two Monarchs* excused themselves, saying, *it was not usual for Kings to swear* \*."


WHEN RICHARD was returning home, he was basely seized by a *Duke of Austria*, and kept prisoner for more than a year, till by a large sum raised upon his people he was redeemed †.

THIS gallant Prince, after having escaped for years the most formidable perils,

\* *Bobadin*, p. 261.

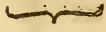
† See the Histories of *Richard's Life*, *Rapin*, *Hume*, &c.



P. III.  fell at length unfortunately by the Arrow of an obscure hand, in besieging an obscure Castle, within *his own French Domains*.

HE did not immediately die ; but, as the wound began to mortify, and his end to approach, he ordered the person, who had shot him (his name was *Bertramn de Gurdun*) to be brought into his presence.

WHEN he arrived, the King thus addressed him. “ *What harm have I ever done thee? for what reason hast thou slain me ?*” Bertramn replied — “ *Thou hast slain my Father and two Brothers with thy own hand; and now 'twas thy desire to slay ME. Take then any Vengeance upon me thou wilt; I shall freely suffer the greatest tortures thou canst invent, so that THOU art but dispatched, who hast done the world so much mischief.*”

THE King, on this intrepid answer, Ch. X.  
 commanded his Chains to be taken off;   
 forgave what he had done, and dismiss  
 him with a Present.

BUT the King's servants were not so  
 generous, as their master; for, when the  
 King was dead, (which soon happened)  
 they put the prisoner to a cruel death.

A POET of the time compares, not im-  
 properly, the Death of RICHARD to that of  
 a *Lion*, killed by an *Ant*. The *sentiment*  
 is better than the *Metre*.

*Istius in morte perimit Formica Leonem* \*.

'Tis

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\* *Rogeri de Heredon Annalium pars posterior.* p. 791,  
 Edit. Francof. 1601. We have transcribed from the  
 original the Discourse, which pass between *Richard* and  
*Bertram*, as it appears to be curious, and the *Latinity*  
 not to be despised.

*Quid mali tibi feci? Quare me interemisti? — Cui ille  
 respondit — Tu interemisti patrem meum, et duos fratres*

P. III. 'Tis somewhat singular, that in these  
 { Periods, considered as dark and barbarous,  
*the same Nations* should still retain their  
*superiority of Taste*, tho' not perhaps in its  
 original purity. During the reign of  
*Henry the Third*, (which soon followed)  
 when Bishop *Poore* erected *the Cathedral*  
*of Salisbury* (which considering its light-  
 ness, its uniformity, and the height of  
 its Spire, is one of the completest *Go-*  
*thic* buildings now extant) we are in-  
 formed he sent into ITALY for the best  
 Architects \*.

LONG before this, in the eighth Century,  
 when one of the *Caliphs* erected a most  
*magnificent Temple or Mosque at Damascus*,

---

*manu tuâ, et ME nunc interimere voluisti. Sume ergo de  
 me vindictam, quamcunque volueris: libenter enim patiar,  
 quæcunque excogitaveris majora tormenta, dummodo TU  
 interficiaris, qui tot et tanta mala contulisti mundo.*

\* *Matthew Paris.*

he procured for the building of it the most skilfull Architects, and those not only from his own Dominions, but (as the Historian informs us) from GREECE\*.

FROM these accounts it is evident, that some Knowledge of the FINE ARTS, even during this *middle Age*, existed both in ITALY and GREECE.

SHOULD it be demanded, *to which Nation, in this respect, we give the Preference*,—it is a Question to be decided by recurring to Facts.

ITALY at the beginning of her History was barbarous; nor did she emerge from her Barbarity, till GREECE, which she had conquered, gave her Poets, Orators, Philosophers, &c.

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\* *Abulfed.* p. 125.

P. III.

*GRÆCIA captu ferum VICTOREM cepit* — HOR.

AFTER a succession of Centuries the *Roman Empire* fell. By this fatal Event the *Finer Arts* fell also, and lay for years in a kind of torpid state, till they revived through the genial warmth of GREECE.

A FEW GREEK Painters, in the *thirteenth* Century, came from *Greece* into *Italy*, and taught their Art to CIMABUE, a *Florentine* \*. *Cimabue* was the Father of *Italian Painters*, and from him came a Succession, which at length gave the *Raphaels*, the *Michael Angelo's*, &c.

THE *Statues*, and ruined *Edifices*, with which *Italy* abounded, and which were all of them by GREEK Artists, or after GRE-

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\* *Cimabue* died in 1300.

CIAN Models, taught the *Italians* the *Fine Arts* of *Sculpture* and *Architecture* \*. Ch. X.

THE GREEK FUGITIVES from *Constantinople*, after it's unhappy Catastrophe, brought that superior *Literature* into *Italy*, which enabled the *Italians* to read in the original the capital Authors of ATTIC ELOQUENCE †.

WHEN *Literature*, *Sculpture*, *Architecture*, and *Painting* had thus attained a perfection in *Italy*, we learn from History, they were transplanted into *the North*, where they lived, tho' it was rather like *Exotics*, than *Natives*.

As therefore *Northern Europe* derived them from *Italy*, and *this last* from

\* *How early* these fine Remains began to excite their admiration, we learn from those warm Verses of *Hildebert*, quoted before, p. 427.

† Sup. p. 319.




P. III. *Greece*, the conclusion is evident, that  
NOT ITALY, but GREECE WAS THEIR  
COMMON PARENT. And thus is the  
Question concerning *Preference* to be de-  
cided.

C H A P.

## C H A P. XI.

*Concerning the POETRY of the LATTER LATINS, or WESTERN EUROPEANS—Accentual Quantity—RHIME—Samples of RHIME in Latin—in Classfical Poets, accidental; in those of a later age, designed—RHIME among the Arabians—ODILO, HUCBALDUS, HILDIGRIM, HALABALDUS, Poets or Heroes of Western Europe—RHIMES in MODERN Languages—of Dante, Petrarch, Boccaccio, Chaucer, &c.—Sannazarius, a pure Writer in Clafic Latin, without Rhime—Anagrams, Chronograms, &c. finely and accurately described by the ingenious Author of the SCRIBLERIAD.*

**A**ND here, as we are about to speak Ch. XI.  
 upon the POETRY of these times;   
 we wish our Readers previously to review,  
 what we have already said upon the two  
*species*

P. III. *Species of verbal Quantity, the Syllabic and the Accentual*\*.

It will there appear that till *Greek* and *Latin* degenerated, *Accentual* Quantity was hardly known. But tho' *Degeneracy* spred it thro' these two Languages, yet, with regard to *modern* Languages, 'twas the best that could be attained. Their harsh and rugged *Dialects* were in *few* instances suited to the *Harmonious Simplicity* of the *Syllabic Measure*.

AND yet, tho' this more perfect and elegant *Profody* was rarely attainable, so strong was the Love of Mankind for RHYTHM, so *connate* (if I may so say) with their very Being, that METRE of *some*

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\* See from p. 74 to p. 92.

*sort* was every where cultivated, and even Ch. XI.  
 these *northern* Tribes had their *Bards*,  
 their *Minstrels*, their *Troubadours*, and the  
 like.

NOW, tho' in THE LATTER LATI-  
 NITY *Syllabic Quantity* was little regard-  
 ed, and the *Accentual* more frequently  
 supplied it's place, they did not esteem  
 even *this last* always sufficient to mark the  
*Measure*. An Expedient was therefore  
 found (flattering to the Ear, because it had  
 something of *Harmony*) and this was, to  
 mark the *last Syllables* of different Verses  
 with *Sounds that were Similar*, so that the  
 Ear might not doubt a moment, where  
 every Verse ended.

AND hence in *Modern Verse these last*  
*Syllables*, which Poets of a *purser* Age in a  
 manner *neglected*, came to claim a pecu-  
 liar and *superior* regard, as helping to mark  
 the RHYTHM thro' the medium of the  
 RHIME.

*Si*

P. III. *Si Sol spendescat Mariâ purificANTE,  
Major erit glacies post festum, quam fuit  
ANTE\*.*

NOR was this practised in *Heroics* only,  
but in *Trochaics* also.—

*Suscitavit igitur || Deus HebræORUM  
Christianos principes, || et robur EORUM  
Vindicare scilicet || Sanguinem SanctORUM,  
Subvenire filiis || MortificATORUM †.*

NAY so fond were those Poets of their  
Jingle, that they not only infused it into  
*different Verses*, but into *one and the same*

\* RHIME is the SIMILITUDE OF SOUND at  
the Ends of two Verses. RHYTHM is MEASURED  
MOTION, and exists in Verses of every sort, whe-  
ther Classical or not Classical, whether Blank Verse, or  
Rhime. In short, WITHOUT RHYTHM no Verse  
can exist of any species; WITHOUT RHIME they may,  
and often do.

† Roger Hoveden. *Annal* p. 379, b.

Verse;

Verse; making *the Middle* of each Verse to Ch. XI.  
rhyme with *its End*, as well as *one Verse* to  
rhyme with *another*.

THUS in *St. Edmund's* Epitaph we read—

*Hic erat EDMUNDUS, animâ cum corpore*  
MUNDUS,  
*Quem non IMMUNDUS potuit pervertere*  
MUNDUS \*.

AND again in those verses transcribed from an old monument ——

*Hic sunt confossa Bernoldi præsulis ossa ;*  
*Laudet cum GLOSSA, dedit hic quia munera*  
GROSSA.

To these may be added the Inscription upon the three Wise Men of the East, buried (as they tell us) at *Cologne* in the West.

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\* *Waverly*, p. 202.



P. III. *Corpora sanctorum recubant hic terna Ma-*  
*GORUM,*  
*Ex his subLATUM nihil est, alibiue lo-*  
*CATUM.*

VERSES of this sort, of which there are innumerable still extant, have been called *Leonine Verses*, from *Leo*, a writer of the 12th Century, who is supposed to have been their inventor. But this should seem a mistake, if the Inscription upon the Image of a King *Dagobert*, who lived in the seventh Century, be of the same period with that Monarch.

*Fingitur hac specie, bonitatis odore REFER-*  
*TUS,*  
*Istius Ecclesiæ fundator, Rex DAGOBERTUS.*

'Tis true there are Verses of this sort to be found even among Poets, *the first in classical rank.*

Thus VIRGIL,  
*Trajicit: i, VERBIS virtutem illude superBIS.*  
 Thus

Thus HORACE,

Ch. XI.

*Fratrem mæRENTIS, raptō de fratre DO-  
LENTIS.*

Thus even HOMER himself,

Ἐκ γὰρ κρηΤΑΩΝ Γένος ἔνχομαι ἑΥΡΕΙΑΩΝ.

THE difference seems to have been, THE RHIMES, falling from these *superior* Geniuses, fell ('twas probable) *accidentally*: with the *latter* race of Poets they were the Work of *labour* and *design*. They may well indeed be called Works of *labour* and *design*, when we reflect on the immense pains, which their makers must have taken, where *their Plan of Rhiming* was so *complicated*, as they sometimes made it.

TAKE a singular example of no fewer than *three* RHIMES to each Verse.

*Crimina* CRESCERE *flete*; *TEPESCERE* *jus*,  
*decus*, ÆQUUM;  
*Flete*, GEMISCITE; *denique* DICITE, *dicite*  
MECUM,

*Qui*

P. III. *Qui regis OMNIA, pelle tot IMPIA, surge,*  
 PERIMUS,  
*Nos, Deus, ASPICE, ne sine SIMPLICE la-*  
*mine SIMUS.*

*Fabricius*, who gives these Verses, remarks, that they were written in the *Dactylic Leonine*; that is, they had every Foot a *Dactyl*, excepting the last, and contained *three Rhimes* in each Verse, two *within the Verse* itself, and *ONE* referring to the Verse that followed. He adds, that their Author, *Bernardus Morlanensis*, a Monk of the eleventh Century, composed no less than *three* Books of this wonderful Versification. What leisure must he have had, and how was it employed \* ?

BEFORE we quit the subject of RHIME we may add, that RHIME was used not only by the *Latin*, but by the *Arabian*

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\* See *Fabric. Biblioth. med. et infim. ætatis*, under the word, *Bernardus Morlanensis*.

Poets, as we may see by a tract upon the *Arabic Profody*, subjoined by Dr. *Pococke* Ch. XI.  
to his *Carmen Tograi*.

RHIME however was not so strictly followed, but that sometimes they quitted it. In the following *Heroics*, the Monk *Odilo*, addressing himself to his Friend *Hucbaldus*, appears so warm in his wishes, as not only to forget *Rhime*, but even *Classical Quantity*.

*Hucbaldo Sōpho Sōphīā sīt semper amica ;*  
*Hucbaldus Sōphus Sōphīæ semper amicus :*  
*Exposco hoc Odīlo, peccator cernuus ēgo.*

THIS Genius (over whose Verses I have occasionally marked the *accentual Quantity* in contra-distinction to the *Syllabic*) is supposed to have written in the *tenth Century*.

OTHERS, *rejecting Rhime*, wrote *Elegiacs* ; as that Monk, who celebrated

H h

*Hildī-*

P. III. *Hildigrim* and *Halabuldus*; the one for building a Church, the other for consecrating it.

*Hildigrim struxit; Häläbaldus Episcopus  
Archi  
Sanctificavit: honor certus utrumque  
manet.*

IN the first of these two Verses the word *Archi-Episcopus* is, by a pleasant *transposition*, made into a *Daetyl* and *Spondee*, so as to complete the Hexameter\*.

'Twas upon *these* Principles of Versification, that the early Poets of this *Æra* wrote much bad *Verse* in much bad *Latin*. At length they tried their skill in their *Vernacular* tongues, introducing here also their *Rhime* and their *Accen-*

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\* See *Recueil de divers Ecrits pour servir de l' Eclaircissement a l' Histoire de France* par L' Abbe de Beuf, p. 115.—p. 106.

*tual quantity*, as they had done before in Ch. XI.  
*Latin.*

THRO' the Southern parts of *France* the TROUBADOURS (already mentioned) \* composed Sonnets in the *Provençal* Tongue. Soon after them DANTE, PETRARCH, and BOCCACCIO wrote Poems in *Italian*; and soon after these, CHAUCER flourished in *England*. From *Chaucer*, thro' *Rowley*, we pass to Lords *Surry* and *Dorset*; from them to *Spencer*, *Shakespeare*, and *Johnson*: after whom came *Milton*, *Waller*, *Dryden*, *Pope*, and a succession of Geniuses, down to the present time.

THE THREE ITALIAN POETS, we have mentioned, were capital in their kind, being not only strong and powerful in *Sentiment*, but, what is more surprising, elegant in their *Diction* at a time, when

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\* See before, p. 411.



P. III. *the Languages of England and France* were barbarous and unpolished. This in *English* is evident from our Countryman, CHAUCER, who, even to an *English* Reader appears so uncouth, and who yet wrote later than the latest of these three.

It must, however, be acknowledged, that, if we except *his Language*, for LEARNING and WIT he appears equal to the best of his *Contemporaries*, and I may add even of his *Successors*.

I CANNOT omit the following *sample of his LITERATURE*, in the *Frankelien's Tale*. In that Poem the fair *Dorigen* is made to lament the absence of her much loved *Arveragus*; and, as she sits upon a Cliff, beholding the Sea, and the formidable Rocks, she breaks forth with terror into the following Exclamation.

*Eternal GOD ! that thro' thy Purveyaunce  
LEADEST the World by CERTAIN Go-  
vernaunce ;*

IN IDLE, *as men sayn*, YE NOTHING Ch. XI.  
MAKE.

*But, Lord, those griesly, fendly, ROCKS,*  
*blake,*

*That seem rathir a FOUL CONFU'SIÓN*  
*Of Work, than any FAIR CREA'TIÓN*  
*OF SUCH A PERFECT GOD, wise, and full*  
*stable :*

*WHY have ye wrought this work unrea-*  
*sonable ?*

*Dorigen, after more expostulation of*  
*the same sort, adds—*

*I wote well Clerkis woll sayn, as 'hem leste,*  
*By Arguments, that ALL IS FOR THE*  
*BESTE,*

*Tho' I ne cannot well the Causes know—*  
*But thilké God, that made the Winds to*  
*blow,*

*Ay keep my Lord, &c.*

THERE is an elegant Pathos in her thus  
quitting those deeper Speculations, to ad-

P. III. dress a Prayer for the safety of her *Ar-*  
*veragus*.

The Verse, before quoted,

TO LEAD *the World* by CERTAIN Gover-  
naunce,

is not only a *philosophical Idea*, but *philoso-*  
*phically* exprest.

The next Verse,

IN IDLE, as *Men sayn*, YE NOTHING MAKE,  
is a sentiment translated literally from  
ARISTOTLE, and which that Philosopher  
so much approved, as *often* to repeat it.

TAKE one Example—

Ὁ δὲ Θεὸς καὶ ἡ φύσις ἅδεν μᾶτην ποιεῖσιν—  
GOD and NATURE MAKE NOTHING IN  
VAIN. *Arist. de Cælo, Lib. I. Cap. 4.*

As to what follows, *I mean that specu-*  
*lation of learned men*, that ALL IS FOR  
THE BEST, this too we meet in *the same*  
Philo-

Philosopher, annexed (as it were) to the *Ch. XI.*  
*sentiment just alleged.*

Ἡ φύσις ἔθεν δημιουργεῖ μάλιστα, ὥσπερ εἴρηται  
 πρότερον, ἀλλὰ πάντα πρὸς τὸ βελτιον ἐκ τῶν  
 ἐνδεχομένων. NATURE, (as has been said  
 before) CREATES NOTHING IN VAIN, but  
 ALL THINGS FOR THE BEST, out of the  
 contingent materials. *De Animal. incessu.*  
 C. 12.

IT may be fairly doubted, whether  
 CHAUCER took this from the *original*  
*Greek*—'tis more probable he took it from  
 the *Latin Version* of the *Spanish Arabic*  
*Version*, which *Latin* was then current,  
 and admitted thro' *Western Europe* for  
 the *Aristotelic Text*.

The same thought occurs in one of our  
 most elegant *modern Ballads*; tho', whence  
 the Poet took it, I pretend not to de-  
 cide.

P. III. *How can they say, that NATURE*  
*HAS NOTHING MADE IN VAIN?*  
*Why then beneath the Water*  
*Do HIDEOUS ROCKS remain?*  
*THOSE ROCKS no eyes discover,*  
*Which lurk beneath the deep,*  
*To wreck, &c.*

BUT to return to CHAUCER—

IF in *the Tale* we have just quoted ; if in the *Tale of the Nun's Priest*, and in many other of his works, there are these sprinklings of *Philosophy* ; if to these we add the extensive Knowledge of *History*, *Mythology*, and various other subjects, which he every where shews : we may fairly, I think, arrange him among our *learned Poets*, and take from HIM an *Estimate of the Literature of the Times*, as far at least as possess by men of *superior Education*.

AFTER having mentioned (as we have lately done) PETRARCH and some of the  
*Italians,*

*Italians*, I can by no means omit their countryman SANNAZARIUS, who flourished in the Century following, and whose Eclogues in particular, formed on the Plan of *Fishing* Life instead of *Pastoral*, cannot be enough admired both for their *Latinity* and their *Sentiment*. His fourth Eclogue, called *Proteus*, written in imitation of *Virgil's* Eclogue called *Silenus*, may be justly valued as a master-piece in its kind. The following slight sketch of it is submitted to the Reader.

Ch.XI.

“ Two Fishermen, sailing during a  
 “ dark night from *Caprea* into the Bay of  
 “ Naples, as they silently approach the  
 “ Promontory of *Minerva*, hear PROTEUS  
 “ from the Shore, singing a marvelous  
 “ Narrative of the strange Events, of  
 “ which *those Regions* had been the well-  
 “ known Scene. He concludes with the  
 “ unhappy fate of the Poet's Friend and  
 “ Patron, *Frederic King of Naples*, who,  
 “ having



P. III. “ having been expelled his Kingdom,  
 “ died an Exile in *France*.”

IF I might be pardoned a digression, it should be on the Elegance of the *Numbers*, by which this unfortunate part of the Tale is introduced.

*Addit tristia fata, et te, quem luget ademptum*  
*Italia, &c.*

THE Omission of the *usual Cæsura*, in the first of these verses, naturally throws it into that *Anapæstic Rhythm*, so finely suited to *solemn Subjects*.

*Addit—tristia—fata et—te quem, &c.\**

IT may be observed also, in how *pathetic*, and yet withal, in how *manly* a way *Sannazarius* concludes. *Frederic* died in a remote region, and was buried, where

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\* So *Homer*,

Πόντια—θάλα μὴ—μοί τόδε—χάεο.

*Odyss.* E. 215.


he died. “ ’Tis *pleasing*, says PROTEUS, Ch. XI.  
 “ *for a man's remains to rest in his own*  
 “ *Country; and yet for a Tomb every Land*  
 “ *suffices.*”

*Grata quies patriæ, sed et omnis terra Sepulcrum.*

THOSE, who know how much sooner *Italy* emerged from Barbarity, than the rest of *Europe*, may chuse to place SANNAZARIUS rather at the *beginning* of a *good* age, than at the *conclusion* of a *bad* one. Their opinion, perhaps, is not without foundation, and may be extended to FRACASTORIUS, POLITIAN, POGGIUS, and many other eloquent Authors, which that Century then produced, when Eloquence was little known elsewhere.

BEFORE we quit *Poetry*, we shall say something upon its *lowest* Species, upon *Acrostics*, *Chronograms*, *Wings*, *Altars*, *Eggs*, *Axes*, &c.

THESE

P. III.  THESE were the poor Inventions of men *devoid of Taste*, and yet absurdly aiming at Fame by these despicable whims. Quitting the paths of Simplicity and Truth (of which 'tis probable they were wholly ignorant) they aspired, like Rope-dancers, to Merit, which only lay in *the difficulty*. *The Wings*, the *Axes*, the *Altars*, &c. were *wretched Forms*, into which they tortured poor *Words*, just as poor *Trees* in our Gardens were formerly mangled into Giants, Flower-Pots, Peacocks, Obelisks, &c.

WHOEVER remembers that ACROSTICS, in Verification, are formed from the *Initial Letter* of every Verse, will see the Force and Ingenuity of the following description.

*Firm and compact, in three fair Columns  
wove,  
O're the smooth plain the bold ACROSTICS  
move:*

HIGH

HIGH *o're the rest* THE TOW'RING LEA- Ch.XI.  
 DERS RISE,  
*With LIMBS GIGANTIC and SUPERIOR*  
 SIZE.

CHRONOGRAMS, by a different conceit, *were not confined to INITIAL LETTERS,* but, as they were *to describe Dates,* THE NUMERAL LETTERS, *in whatever part of the Word they stood,* were distinguished from other Letters *by being written in CAPITALS.*

For example, I would mark by a CHRONOGRAM the Date 1506. I take for the purpose the following Words,

*—feriam sidera vertice;*

and by *a strange Elevation of CAPITALS* I compel even *Horace* to give me *the Date required.*

*—feriaM siDera VertIce, MDVI.*

THE Ingenious Author, whom I have quoted before, thus admirably describes this *second species of folly.*

*Not*

P. III. *Not thus the looser* CHRONOGRAMS *prepare;*  
*Careless their Troops, undisciplin'd to War;*  
*With* RANK IRREGULAR, CONFUS'D *they*  
*stand,*  
 THE CHIEFTAINS MINGLING *with the*  
*vulgar band.*

IF I have dwelt too long on these trifles,  
 it is not so much for their *merit* (of which  
 they have none) as for those *elegant* Lines,  
 in which they are so well described.

ON the same motive I conclude this  
 Chapter with selecting a few more Lines  
 from the same ingenious Poem.

*To join these Squadrons, o'er the champain*  
*came*  
*A numerous race, of no ignoble name ;*  
 RIDDLE, and REBUS, *Riddle's dearest*  
*Son,*  
*And false* CONUNDRUM, *and insidious*  
 PUN;

FUSTIAN,

FUSTIAN, *who scarcely deigns to tread the* Ch.XI.  
*ground,*

And RONDEAU, *wheeling in repeated*  
*round.*

*On their fair standards, by the winds display'd,*

EGGS, ALTARS, WINGS, PIPES, AXES *were*  
*pourtray'd\*.*

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\* See THE SCRIBLERIAD, (Book II. V. 151, &c.)  
 of my valuable Friend, Mr. Cambridge of Twickenham.



## C H A P. XII.

PAUL *the Venetian*, and SIR JOHN MANDEVILLE, *great Travellers* — SIR JOHN FORTESCUE, *a great Lawyer* — *his valuable Book, address'd to his Pupil, the Prince of Wales* — KING'S COLLEGE CHAPEL in Cambridge, FOUNDED BY HENRY THE SIXTH. —

'T WAS during this middle Period lived those celebrated Travellers, PAUL THE VENETIAN, and our Countryman, SIR JOHN MANDEVILLE.

WE have mentioned CHAUCER before them, tho' he flourished *after both*; for *Chaucer* lived till past the year 1400, PAUL began his Travels in the year 1272, and MADEVILLE began his in the year 1322. The Reason is, *Chaucer* has been arranged with *the Poets*, already spoken of.

MARC

MARC PAUL, who is the first Writer of any Note concerning the *Eastern* Countries, travelled into those remote Regions as far as the Capital and Court of *Cublai Chan*, the sixth from that tremendous Conqueror *Jingiz Chan*\*. *Paul* is a curious and minute Relator of what he saw there. C. XII.

He describes *the Capital*, CAMBALU, to be a square walled in, of *Six miles* on every side, having to each side three Gates, and the several streets rectilinear, and crossing at right angles.

*The Imperial Palace*, he tells us, was inclosed within a square wall of *a mile* on every side, and was magnificently adorned with Gilding and Pictures. 'Twas a piece of state, that thro' the grand or principal gate no one could enter but the Emperor *himself*.

WITHIN the walls of this Square there

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\* See *Abulpharajius*, from p. 281 to p. 306.

P. III. were extensive Lawns, adorned with  
 { Trees, and stockt with wild animals, stags,  
 goats, fallow deer, &c. not to mention a  
 River, which formed a Lake, filled with  
 the finest fish.

BESIDES this, at a League's distance  
 from the Palace, he describes a small  
 Mountain or Hill, planted with Ever-  
 greens, in circumference about a mile.  
 " Here (he tells us) the Emperor had all  
 " the finest trees that could be procured,  
 " brought to him, employing his Ele-  
 " phants for that purpose, as the trees  
 " were extracted with their roots.

" THE Mountain, from its verdure,  
 " was called THE GREEN MOUNTAIN.  
 " On its summit stood a fine Palace, dis-  
 " tinguished also by its *Green* Colour,  
 " where he (*the Great Chan*) often retired  
 " to enjoy himself \*."

SPEAK-

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\* The preceding Extracts are taken from a *Latin*  
 Edition of PAULUS VENETUS, published, in a small  
 Quarto,

SPEAKING of *the Person of Cublai*, the C.XII.  
 then Monarch, he thus describes him.

“ HE is remarkably handsome ; of a  
 “ moderate stature ; neither too corpulent,  
 “ nor too lean ; having a Countenance  
 “ ruddy and fair ; large eyes ; a beautiful  
 “ Nose ; and all the lineaments of his  
 “ Body formed in due proportion \*.”

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Quarto, *Coloniæ Brandenburgicæ, ex officina Georgii Schulzii anno 1679.*

As the Book is not rare, nor the title curious, we have only given the several Pages, by way of reference.

For *the Capital*, CAMBALU, see p. 68. *Lib. 2. Cap. 10.*

For *the Imperial Palace, Lawns* adjoining, and *the Green Mountain*, see p. 66, 67, *Lib. 2. Cap. 9.*

\* *Rex CUBLAI est homo admodum pulcher, staturâ mediocri, non nimis pinguis, nec nimis macilentus, faciem habens rubicundam atque candidam, oculos magnos, nasum pulchrum, et omnia corporis lineamenta debitâ proportionem consistentia. Mar. Pauli Lib. 2. Cap. 8. p. 65.*

P. III.  WE here quit our Traveller, only observing, as we conclude, that learned men have imagined this CAMBALU to be PEKIN in *China*, founded there by *Jingiz Chan*, soon after he had conquered it.

WHEN we consider the immense Power of this mighty Conqueror, who in a manner subdued the vast Tract of *Asia*; we are *the less difficult* in believing such marvellous Relations. The City, the Palace, and the Territory around teach us, what was the *Taste* of him and his Family, whose boundless Empire could admit of *nothing minute*.

IT is too an additional argument for *Credibility*, that, tho' the Whole is *Vast*, yet nothing appears either *Foolish*, or *Impossible*.

ONE thing is worthy of notice, that, tho' PAUL resided in *China* so long, he makes no mention of the *celebrated*  
WALL.

WALL.—Was this *forgetfulness*? or was it not *then* erected? C. XII.


As to our Countryman, SIR JOHN MANDEVILLE, tho' he did not travel so far as *Marc Paul*, he travelled into many Parts of *Asia* and *Africa*; and, after having lived in those Countries for thirty-three years, died at *Liege* in the year 1371.

He wrote his Travels in three Languages, *Latin*, *French*, and *English*, from the last of which Languages we quote, taking the liberty, in a few instances, to modernize the *Words*, tho' not in the minutest degree to change the *Meaning*.

We confine ourselves for brevity to a single fact.

TRAVELLING thro' *Macedonia*, he tells us, as follows—"In this Country was  
" ARISTOTLE born, in a City, that men



P. III.  “ call *Strageris* \*, a little from the City  
 “ of *Tragie* or *Trakys*; and at *Strageris*  
 “ is *Aristotle* buried, and there is an Altar  
 “ at his Tomb, where they make a great  
 “ Feast every Year, as tho’ he was a Saint.  
 “ Upon this Altar the Lords (or Rulers)  
 “ hold their Great Councils and Assem-  
 “ blies, for they hope, that, thro’ the in-  
 “ spiration of God and of Him, they shall  
 “ have the better counsel †.”

SUCH was the Veneration (for it was more than Honour) paid by the *Stagirites* to their Countryman, more than *eighteen hundred years* after his death. ‡.

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\* Its antient name in *Greek* was *Στάγειρα*, whence *Aristotle* was often called, by way of eminence, THE STAGIRITE, as being a Citizen there.

† See *Mandeville's Voyages*, Chap. 2.

‡ Those, who desire a taste of THIS GREAT MAN'S PHILOSOPHY in *English*, may find their curiosity amply gratified in the last work of that learned and acute *Grecian*, LORD MONBODDO, which work he styles ANTIENT METAPHYSICS, published in Quarto at *Edinburgh*, 1779.

FROM

FROM these times we pass over the triumphant reign of *Henry the Fifth* (a reign rather of *Action* than of *Letters*) to that of his unfortunate Son. This was a Period, disgraced by unsuccessful wars abroad, and by sanguinary disorders at home. *The King himself* met an *untimely* End, and so did his hopeful and high spirited Son, the *Prince of Wales*. Yet did not even these Times keep one Genius from emerging, tho' plunged by his rank into their most tempestuous part. By this I mean SIR JOHN FORTESCUE, Chancellor of *England*, and Tutor to the *young Prince*, just mentioned. As this last office was a Trust of the greatest importance, so he discharged it not only with consummate *Wisdom*, but (what was more) with consummate *Virtue*.

HIS TRACT IN PRAISE OF THE LAWS OF ENGLAND \*, is written with the noblest

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\* This Book, which he styles DE LAUDIBUS LEGUM ANGLIÆ, is written in Dialogue between him-

P. III. bleſt view that man ever wrote; written  
 to inſpire his Pupil with a Love of the  
 Country he was to govern, by ſhewing  
 him that, TO GOVERN BY THOSE ADMI-  
 RABLE LAWS, would make him a FAR  
 GREATER PRINCE, than the moſt UN-  
 LIMITED DESPOTISM \*.

THIS he does not only prove by a detail  
 of *particular Laws*, but by an accurate

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ſelf, and the young Prince his Pupil, and was ori-  
 ginally in *Latin*. The great *Selden* thought it worthy  
 of a Commentary, and ſince that it has been published  
 and enriched with additional Notes by Mr. *Gregor*. A  
 new Edition was given ann. 1775, and the Latin Text  
 ſubjoined.

\* See of *Fortescue's* Work, Chap. IX, and XIII. and,  
 above all, Chap. XIV. where he tells us *the Poſſibility*  
*of doing amiſs*, (which is the only Privilege an *absolute*  
 Prince enjoys above a *limited* one) *can be called* AN  
 ADDITION OF POWER *no other, than we ſo call* A  
 POSSIBILITY TO DECAY, OR TO DIE. See p. 41 of  
 the English Verſion.

'Tis worth obſerving that *Fortescue*, in his dialogue,  
 gives theſe fine ſentiments to the *young Prince*, after he  
 has heard much and due Reaſoning upon the excellence  
 of our Conſtitution. See Chap. XXXIV. p. 119.

com-

comparifon between the ftate of *England* and *France*, one of which he makes a Land of *Liberty*, the other of *Servitude*. His thirty-fifth and thirty-fixth Chapters upon this fubject are invaluable, and fhould be read by every ENGLISHMAN, *who honours that NAME*. C. XII.

THRO' thefe and the other Chapters, we perceive an *interesting Truth*, which is, that the capital parts of our Conftitution, the *Trial by Juries*, the *Abhorrence of Tortures*, the *Sovereignty of Parliament* as well in the granting of *Money*, as in the making and repealing of *Laws*, I fay, that all thefe, and many other ineftimable privileges, exifted THEN, as they do NOW; were not *new* projects of the Day, but SACRED FORMS, to which *Ages* had given a venerable *Sanction* \*.

As

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\* For trial by *Juries*, fee of this *Author* Chap. XX, XXI, and XXII.—For his abhorrence of *Torture*, fee

P. III. As for the LITERATURE of this Great Man (which is more immediately to our purpose) he appears to have been a Reader of *Aristotle, Diodorus Siculus, Cicero, Quintilian, Seneca, Vegetius, Boethius*, and many other ancients; to have been not un-informed in the Authors and History of *later Ages*; to have been deeply knowing not only in *the Laws of his own Country* (where he attained the highest dignity they could bestow) but in *the Roman or Civil Law*, which he holds to be far inferior\*; we must add to this a masterly insight into the *State and Policy of the neighbouring Nations*.

PERHAPS

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see Chap. XXIII.—For the *sovereignty of Parliament* see Chap. IX, XIII, XVIII, XXXVI, particularly p. 118 of the *English Version*.—For the high antiquity of our *Laws and Constitution*, see Chap. XVII.

\* The inferiority of the *Roman Law to our own*, is a Doctrine he strongly inculcates. See above all Chap. IX, XIX, &c. also Chap. XXXIV, where he nobly reprobates, as he had done before in Chap. IX, that infamous

PERHAPS a person of Rank, *even at present*, need not wish to be better instituted, if he had an ambition to soar above the Fashionable Polish. C. XII.

WE must not conclude, without observing that the Taste for *Gothic Architecture* seems never to have been so *elegant*, as during this period; witness that exquisite structure, built by *Henry the Sixth*, I mean THE CHAPEL OF KING'S COLLEGE in *Cambridge*.

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infamous maxim, *Quod PRINCIPI placuit*, LEGIS habet Vigorem; a Maxim, well becoming an *Oriental Caliph*, but hardly decent even in a *degenerate Roman Law-giver*.



## P. III.

## C H A P. XIII.

*Concerning NATURAL BEAUTY — its Idea the same in all Times — THESSALIAN TEMPE — Taste of VIRGIL, and HORACE — of MILTON, in describing Paradise — exhibited of late years first in Pictures — thence transferred to ENGLISH Gardens — not wanting to the enlightened Few of the middle Age — proved in LELAND, PETRARCH, and SANNAZARIUS, — comparison between the Younger CYRUS, and PHILIP LE BEL of France.*

**B**UT let us pass for a moment from the elegant Works of ART to the more elegant Works of NATURE. The two subjects are so *nearly* allied, that *the same Taste* usually relishes them *both*.

Now there is nothing more certain, than that the Face of *inanimate Nature* has been at all times captivating. *The Vulgar*, indeed, look no farther than to Scenes of  
*Culture,*


*Culture*, because all their Views merely terminate in *Utility*. They only remark, that 'tis fine Barley; that 'tis rich Clover; as an Ox or an Afs, if they could speak, would inform us. But *the Liberal* have nobler views, and tho' they give to *Culture* is due Praise, they can be delighted with *natural Beauties*, where *Culture* was never known.

AGES ago they have celebrated with enthusiastic rapture “ *a deep retired Vale,*  
 “ *with a River rushing thro' it ; a Vale*  
 “ *having it's sides formed by two immense*  
 “ *and opposite Mountains, and those sides*  
 “ *diversified by Woods, Precipices, Rocks*  
 “ *and romantic Caverns.*” Such was the Scene, produced by the River *Penēus*, as it ran between the Mountains, *Olympus* and *Ossa*, in that well known Vale, the THESSALIAN TEMPE\*.

VIRGIL

---

\* *Est nemus Hæmonicæ, prærupta quod undique claudit  
 Silva: vocant TEMPE. Per quæ Penēus ab imo  
 Effusus*

**P. III.**  VIRGIL and HORACE, the first for Taste among the *Romans*, appear to have been enamoured with Beauties of this character. HORACE prayed for a Villa, where there was a Garden, a Rivulet, and above these a little Grove.

*Hortus ubi, et tecto vicinus jugis aquæ  
fons,  
Et paulum Silvæ super his foret.*

Sat. VI. 2.

VIRGIL wished to enjoy *Rivers*, and *Woods*, and to be hid under immense shade in the cool valleys of Mount *Hæmus*—

—O! qui me gelidis in Vallibus Hæmi  
Sistat, et ingenti ramorum protegat umbra?  
Georg. II. 486.

*Effusus Pindo spumosis volvitur undis,  
Dejectuque gravi, &c.*

Ovid. Metam. Lib. I. 568.

A fuller and more ample account of this beautiful spot may be found in the *First Chapter* of the *Third Book* of *Ælian's Various History*.

THE

THE great ELEMENTS of *this* species C.XIII.  
 of Beauty, according to *these* Principles,  
 were WATER, WOOD, and UNEVEN  
 GROUND; to which may be added a fourth,  
 that is to say, LAWN. 'Tis the happy  
*Mixture* of these four, that produces every  
 Scene of *natural Beauty*, as 'tis a more  
 mysterious *Mixture* of *other* Elements  
 (perhaps as *simple*, and *not more* in number)  
 that produces a *World* or *Universe*.

*Virgil* and *Horace* having been quoted,  
 we may quote, with equal truth, our great  
 countryman, MILTON. Speaking of the  
 Flowers of *Paradise*, he calls them  
*Flowers*,

— which NOT NICE ART

*In beds and curious Knots, but NATURE*  
 BOON

*Pours forth profuse on hill, and dale, and*  
*plain.*

P. L. IV. 245.

SOON

P. III.      Soon after this he subjoins—

—— *this was the Place*  
*A happy rural Seat, of VARIOUS VIEW.*

He explains this VARIETY, by recounting the Lawns, the Flocks, the Hillocks, the Valleys, the Grots, the Waterfalls, the Lakes, &c. &c. and in another Book, describing the approach of *Raphael*, he informs us, that this divine Messenger past

—— *Thro' Groves of Myrrh,*  
*And flow'ring Odors, Cassia, Nard and*  
*Balm,*

A WILDERNESS of Sweets; for Nature  
*here*  
*Wanton'd as in her prime, and play'd AT*  
 WILL

*Her Virgin-fancys, pouring forth more*  
*sweet,*

*Wild ABOVE RULE or Art, ENORMOUS*  
 BLISS.—

P. L. IV. 292.

THE

THE *Painters* in the preceding Century C.XIII. seem to have felt the power of these *Elements*, and to have transferred them into their Landscapes with such amazing force, that they appear not so much to have *followed*, as to have *emulated* Nature. *Claude de Lorraine, the Poussins, Salvator Rosa*, and a few more, may be called *superior Artists* in this exquisite Taste.

Our *Gardens* in the mean time were tasteless and insipid. Those, who made them, thought *the farther they wandered from Nature*, the nearer they approached *the Sublime*. Unfortunately, where they travelled, *no Sublime was to be found*; and the farther they went, the farther they left it behind.

BUT *Perfection*, alas! was not the work of a day. Many Prejudices were to be removed; many gradual Ascents to be made; Ascents from Bad to Good, and from Good to Better, before the *deli-*



P. III. *cious Amenities* of a *Claude* or a *Poussin* could be rivalled in a *Stour-head*, a *Hagley*, or a *Stow*; or *the tremendous Charms* of a *Salvator Rosa* be equalled in the Scenes of a *Peircefield*, or a *Mount Edgely*.

NOT however to forget the subject of our Inquiry.—Tho' 'twas not before the *present* Century, that we established a chaster Taste; tho' our neighbours at this instant are but learning it from us; and tho' to the Vulgar every where it is totally incomprehensible (be they Vulgar in rank, or Vulgar in capacity): yet, even in the darkest periods we have been treating, periods, when Taste is often thought to have been lost, we shall still discover *an enlightened few*, who were by no means insensible to the power of *these* beauties.

How warmly does LELAND describe *Guy's Cliff*; SANNAZARIUS, his *Villa of Mergilline*; and PETRARCH, his favourite *Vauchuse*?

TAKE

TAKE GUY'S CLIFF from *Leland* in C.XIII.  
his own old *English*, mixt with *Latin*—

“ *It is a place meet for the Muses; there*  
“ *is Sylence; a praty wood; antra in vivo*  
“ *saxo; (Grottos in the living Rock) the*  
“ *River roling over the stones with a praty*  
“ *noyse.*” His *Latin* is more elegant—  
*Nemusculum ibidem opacum, fontes liquidi*  
*et gemmei, prata florida, antra muscosa,*  
*rivi levis et per saxa decursus, nec non soli-*  
*tudo et quies Musis amicissima\*.*

MERGILLINE, the Villa of *Sannazarius* near *Naples*, is thus sketched in different parts of his Poems.

*Exciso in scopulo, fluctus unde aurea canos*  
*Despiciens, celsæ se culmine MERGILLINE*  
*Attollit, nautisque procul venientibus offert.*  
*Sannaz. De partu Virgin. I. 25.*

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\* See *Leland's Itinerary*, Vol. IV. p. 66.

P. III. *Rupis O! sacræ, pelagique custos,  
 Villa, Nympharum custos et propinquæ  
 Doridos——  
 Tu mihi solos nemorum recessus  
 Das, et hærentes per opaca lauros  
 Saxa: Tu, fontes, Aganippedumque  
 Antra recludis.*

Ejusd. Epigr. I. 2.

*—— quæque in primis mihi grata ministrat  
 Otia, Musarumque cavas per saxa latebras,  
 MERGILLINA; novos fundunt ubi citria  
 flores,  
 Citria, Medorum sacros referentia lucos.  
 Ejusd. De partu Virgin. III. sub fin.*

De Fonte Mergillino.

*Est mihi rivo vitreus perenni  
 Fons, arenosum prope littus, unde  
 Sæpe descendens sibi nauta rores  
 Haurit amicos, &c.*

Ejusd. Epigr. II. 36.

'TWOULD

'TWOULD be difficult to translate these elegant Morfels—'Tis sufficient to exprefs what they mean, *collectively*—“ that the “ Villa of MERGILLINA had solitary “ Woods; had GROVES of Laurel and “ Citron; had GROTTOS in the Rock, “ with RIVULETS and SPRINGS; and “ that from ITS LOFTY SITUATION it “ lookt down upon the Sea, and commanded an extensive prospect.”

C.XIII.

'Tis no wonder that *such a Villa* should enamour *such an Owner*. So strong was his affection for it, that, when during the subsequent Wars in *Italy*, it was demolished by the Imperial Troops, this unfortunate Event was supposed to have hastened his end\*.

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\* So we learn from *Paulus Jovius*, the writer of his Life, published with his Poems by *Grævius*, in a small Edition of some of the *Italian Poets*, at *Amsterdam*, in the year 1695.

P. III. } VAUCLUSE (*Vallis Clausa*) the favourite retreat of PETRARCH, was a romantic Scene, not far from *Avignon*.

“ It is a VALLEY, having on each  
 “ hand, as you enter, immense Cliffs,  
 “ but *closed up* at one of its Ends by a  
 “ semi-circular Ridge of them; from  
 “ which *incident* it derives *its name*. One  
 “ of the most stupendous of these Cliffs  
 “ stands in the front of the semi-circle,  
 “ and has at its foot an opening into an  
 “ immense *Cavern*. Within the most *re-*  
 “ *tired and gloomy part* of this Cavern is  
 “ a *large oval Bason*, the production of  
 “ Nature, filled with pellucid and un-  
 “ fathomable Water; and from this re-  
 “ servoir issues a River of respectable  
 “ magnitude, dividing, as it runs, the  
 “ Meadows beneath, and winding thro’ the  
 “ Precipices, that impend from above \*.”

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\* See *Memoires pour la Vie de François Petrarque*, Quarto, Tom. I. p. 231, 341, 342. See also *Plin. Nat. Hist.*, L. XXVIII. c. 22.

THIS is an imperfect sketch of that spot, where PETRARCH spent his time with so much delight, as to say that *this alone* was Life to him, the rest but a state of punishment. C.XIII.


IN the two preceding Narratives I seem to see an anticipation of that Taste for *natural* Beauty, which now appears to flourish thro' *Great Britain* in such perfection. It is not to be doubted that the *Owner of Mergillina* would have been charmed with *Mount Edgecumb*; and the *Owner of Vacluse* have been delighted with *Piercesfield*.

WHEN we read in XENOPHON\*, that the *younger CYRUS* had with his own hand planted *trees for Beauty*, we are not surpris'd, tho' pleas'd with the Story,

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\* See the *Oeconomics of Xenophon*, where this Fact is related.



P. III.  as *the Age* was polished, and *Cyrus* an accomplished Prince. But, when we read that in the beginning of the 14th Century, a *King of France* (PHILIP LE BELL) should make it penal to cut down a Tree, *qui a este gardè pour sa beaultè, which had been preserved* FOR ITS BEAUTY; tho' we praise the Law, we cannot help being surprised, that the Prince should at such a period have been so far enlightened\*.

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\* See a valuable Work, intituled *Observations on the Statutes, chiefly on the antient, &c.* p. 7, by the Hon<sup>ble</sup>. Mr. Barrington; a work, concerning which it is difficult to decide, whether it be more entertaining, or more instructive.

## CHAP. XIV.

SUPERIOR LITERATURE *and* KNOWLEDGE  
*both of the Greek and Latin* CLERGY,  
*whence*—BARBARITY *and* IGNORANCE  
*of the* LAITY, *whence*—*Samples of*  
*Lay-manners, in a Story from* ANNA  
 COMNENA's *History* — CHURCH AU-  
 THORITY *ingeniously employed to check*  
*Barbarity—the same Authority employed*  
*for other good purposes—to save the poor*  
*Jews—to stop Trials by Battle—more*  
*suggested concerning Lay-manners—Fero-*  
*city of the* NORTHERN LAYMEN, *whence*  
*—different Causes assigned*—INVENTIONS  
*during the dark Ages—great, tho' the In-*  
*ventors often unknown—Inference aris-*  
*ing from these Inventions.*

BEFORE I quit the LATINS, I shall  
 subjoin two or three Observations on  
 THE EUROPEANS in general.

Chap.  
 XIV.

THE

P. III. THE *superior* Characters for *Literature* here enumerated, whether in the *Western* or *Eastern Christendom* (for 'tis of *Christendom only* we are now speaking) were by far the greater part of them ECCLESIASTICS.

IN this number we have selected from among THE GREEKS the *Patriarch of Constantinople*, PHOTIUS; MICHAEL PSELLUS; EUSTATHIUS and EUSTRATIUS, both of *Episcopal Dignity*; PLANUDES; Cardinal BESSARIO—from among THE LATINS, *Venerable* BEDE; GERBERTUS, afterwards POPE SYLVESTER THE SECOND; INGULPHUS, *Abbot of Croyland*; HILDEBERT, *Archbishop of Tours*; PETER ABELARD; JOHN OF SALISBURY, *Bishop of Chartres*; ROGER BACON; FRANCIS PETRARCH; many *Monkish Historians*; ÆNEAS SYLVIUS, afterwards POPE PIUS THE SECOND, &c.

SOME-

SOMETHING has been already said concerning each of *these*, and other *Ecclesiastics*\*. At present we shall only remark, that 'twas necessary, *from their very Profession*, that they should *read and write*; accomplishments, at that time *usually confined to themselves*.

Chap.

XIV.

THOSE of the *Western Church* were obliged to acquire some knowledge of *LATIN*; and for *GREEK*, to those of the *Eastern Church* it was still (with a few *Corruptions*) their *native Language*.

IF we add to these Preparations *their mode of Life*, which, being attended mostly with a decent competence, gave them immense leisure; 'twas not wonderful that,

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\* Those, who wish to see more particulars concerning these learned Men, may recur to their Names in the Index, or, if he please, may consult the *Third Part* of these Inquiries, in Chapters IV. IX. X. XI. XIV.

P. III. *among such a multitude, the more meritorious should emerge, and soar by dint of Genius above the common herd. Similar Effects proceed from similar Causes. The Learning of Egypt was possessed by their Priests; who were likewise left from their institution to a life of leisure\*.*

FOR THE LAITY on the other side, who, from their mean Education, wanted all these Requisites, they were in fact no better than what *Dryden* calls them, *a tribe of Issachar*; a race, from their cradle bred in *Barbarity*, and *Ignorance*.

A Sample of these illustrious *Laymen* may be found in *ANNA COMNENA's* History of her Father *Alexius*, who was

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\* *Aristotle*, speaking of *Egypt*, informs us — ἐκεῖ γὰρ ἡφείθη χολάζειν τὸ τῶν ἱερέων ἔθνος — For there (meaning in *Egypt*) THE TRIBE OF PRIESTS were left TO LEAD A LIFE OF LEISURE. *Arist. Metaph.* L. I. c. I.

*Grecian Emperor* in the *eleventh* Century, Chap. XIV.  
when the first CRUSADE arrived at *Constantinople*. So promiscuous a Rout of rude Adventurers could not fail of giving umbrage to the *Byzantine Court*, which was stately and ceremonious, and conscious withal of its internal debility.

AFTER some altercation, the Court permitted them to pass into *Asia* thro' the *Imperial Territories*, upon their *Leaders* taking an *Oath of Fealty* to the Emperor.

WHAT happened at the performance of this Ceremonial, is thus related by the fair Historian above mentioned.

“ ALL the Commanders being assembled, and GODFREY OF BULLOIGN himself among the rest, as soon as the Oath was finished, one of the *Counts* had the audaciousness to seat himself beside the Emperor upon his throne.  
“ Ear



P. III. “ *Earl Baldwin*, one of *their own* people,  
 “ approaching, took *the Count* by the  
 “ hand; made him rise from the throne;  
 “ and rebuked him for his insolence.

“ *THE Count* rose, but made no reply,  
 “ except it was in his own unknown  
 “ Jargon to mutter abuse upon the Em-  
 “ peror.

“ *WHEN* all things were dispatched,  
 “ the *Emperor* sent for this man, and  
 “ demanded, *who he was, whence he came,*  
 “ *and of what Lineage?* — His answer  
 “ was as follows—*I am a genuine FRANK,*  
 “ *and in the number of their Nobility.*  
 “ *One thing I know, which is, that in a*  
 “ *certain part of the Country I came from,*  
 “ *and in a place, where three ways meet,*  
 “ *there stands an antient Church, where*  
 “ *every one, who has a desire to engage in*  
 “ *single Combat, having put himself into*  
 “ *fighting order, comes and there implores*  
 “ *the*


“ the assistance of the Deity, and then  
 “ waits in expectation of some one, that  
 “ will dare attack him. On this spot I  
 “ MYSELF waited a long time, expecting  
 “ and seeking some one, that would arrive,  
 “ and fight me. But THE MAN, THAT  
 “ WOULD DARE THIS, was no where to  
 “ be found\*.

Chap.  
 XIV.

\* Those, who attend to *this* Story, and who have perused any of the Histories of *Chivalry*, in particular an ingenious *French* Treatise upon the subject, in two small Volumes 8vo. published at *Paris*, in the year 1759, intitled, *Mémoires sur l'ancienne Chevalerie*, will perceive that the much admired *Don Quixote* is not an *Imaginary Character*, but a Character, drawn after the *real Manners* of the times. 'Tis true indeed, the Character is somewhat *heightened*; but even *here* the witty Author has contrived to make it *probable*, by ingeniously adding a certain mixture of *Insanity*.

These *Romantic Heroes* were not wholly extinct even in periods *far later* than the *Crusades*. THE CHEVALIER BAYARD flourished under *Francis the First of France*, and LORD HERBERT OF CHERBURY under *James and Charles the First of England*.

“ THE

P. III.  “ THE *Emperor*, having heard this  
 “ strange Narrative, replied pleasantly—  
 “ *If at the time, when you fought War,*  
 “ *you could not find it, a Season is now*  
 “ *coming, in which you will find Wars*  
 “ *enough. I therefore give you this ad-*  
 “ *vice: not to place yourself either in the*  
 “ *Rear of the Army, or in the Front,*  
 “ *but to keep among those, who support the*  
 “ *Centre; for I have long had knowlege*  
 “ *of the Turkish method in their Wars\*.*”

THIS was one of those COUNTS, or BARONS, the petty Tyrants of Western Europe; men, who, when they were not engaged in general wars, (such as the ravaging of a neighbouring Kingdom, the massacring of Infidels, Heretics, &c.) had no other method of filling up their

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\* See *Anna Comnena's* History of her Father, Fol. Gr. Lat. p. 300.

leisure, than, thro' help of their *Vassals*, Chap.  
by waging war upon one another. XIV.

AND here the *Humanity* and *Wisdom* of  
THE CHURCH cannot enough be *admired*,  
when by *her authority* (which was then  
mighty) she endeavoured to *shorten* that  
scene of Bloodshed, which she could not  
*totally* prohibit. THE TRUCE OF GOD  
(a name given it *purposely* to render  
the measure more *solemn*) enjoined *these*  
*ferocious Beings*, under the terrors of *Ex-*  
*communication*, not to fight from *Wednes-*  
*day Evening to Monday Morning*, out of  
reverence to the *Mysteries*, accomplished  
on the other four days; the *Ascension* on  
Thursday; the *Crucifixion* on Friday; the  
*Descent to Hell* on Saturday; and the *Re-*  
*surrection* on Sunday\*.

I hope

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\* See any of the Church Histories of the time, in  
particular an ingenious French Book, entitled *Histoire*  
*Ecclesiastique*, in two Volumes, 12mo. digested into  
L 1 *Annals*,

P. III. I hope a farther observation will be pardoned, when I add that *the same Humanity* prevailed during the fourteenth Century, and that *the terrors of CHURCH POWER* were then held forth with an intent *equally* laudable. A dreadful plague at that period desolated all *Europe*. *The Germans*, with no better reason than their own *senseless Superstition*, imputed this calamity to *the Jews*, who then lived among them in great opulence and splendour. Many thousands of these unhappy people were inhumanly massacred, till *the Pope* benevolently interfered, and prohibited by the severest Bulls so mad and sanguinary a proceeding\*.

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*Annals*, and having the several years marked in the course of the Narrative. Go to the years 1027, 1031, 1041, 1068, 1080.

\* See the *Church Histories* about the middle of the fourteenth Century, and *Petrarch's Life*.

I could



I could not omit *two* such *salutary* exertions of *Church Power*, as they both occur within the period of this Inquiry. I might add *a third*, I mean the opposing and endeavouring to check that absurdest of all Practices, THE TRIAL BY BATTLE, which *Spelman* expressly tells us that THE CHURCH in all ages *condemned*\*.

Chap.  
XIV.

It must be confessed, that the Fact just related concerning the *unmannered* Count, at the Court of *Constantinople*, is rather against the order of *Chronology*, for it happened during the first Crusades. It serves however to shew *the Manners* of the *Latin* or *Western Laity*, in the beginning of *that Holy War*. They did not, in a succession of years, grow *better*, but *worse*.

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\* *Truculentum morem in omni ævo acriter infestant* THEOLOGI, &c. See before, p. 243.



P. III. 'Twas a Century *after*, that *another*  
*Crusade*, in their march against Infidels,  
 sacked *this very City*; deposed the then  
 Emperor; and committed *Devastations*,  
 which no one would have committed, but  
*the most ignorant, as well as cruel Barba-*  
*rians*. If we descend not at present to  
 particulars, it is, because we have already  
 quoted so largely from *Nicetas*, in a former  
 Chapter\*.

BUT a Question here occurs, easier to  
 propose, than to answer.—“ *To what are*  
 “ *we to attribute this character of FERO-*  
 “ *CITY, which seems to have then pre-*  
 “ *vailed thro’ THE LAITY OF EUROPE?*”

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\* See Part III. chap. 5, and *Abulpharagius*,  
 p. 282, who describes their *indiscriminate* Cruelty in  
 a manner much resembling that of their *Brother Cru-*  
*saders* at *Beziers*, and that nearly about the same  
 time. See before, p. 409.

SHALL we say, 'twas CLIMATE, and Chap.  
 THE NATURE OF THE COUNTRY?—These XIV.  
 we must confess have in some instances  
 great Influence.

*The Indians*, seen a few years since by Mr. *Byron* in the southern parts of *South America*, were brutal and savage to an enormous excess. One of them, for a trivial offence, murdered his own Child (an infant) by dashing it against the Rocks. *The Cyclopes*, as described by *Homer*, were much of the same sort; each of them gave Law to *his own Family*, without regard for one another; and besides this, they were *Atheists* and *Man-eaters*.

MAY we not suppose, that a stormy sea, together with a frozen, barren, and inhospitable shore might work on the Imagination of these *Indians*, so, as by banishing all *pleasing* and *benign* Ideas, to fill

L 1 3

them

P. III. them with *habitual* Gloom, and a Propensity to be cruel?—or might not the *tremendous* Scenes of *Etna* have had a like Effect upon the *Cyclopes*, who lived amid Smoke, Thunderings, Eruptions of Fire, and Earthquakes? If we may believe *Fazelius*, who wrote upon *Sicily* about two hundred years ago, the *Inhabitants* near *Etna* were in *his* time a similar Race\*.

If therefore these *limited* Regions had such an effect upon their *Natives*, may not a similar Effect be presumed from the *vast* Regions of the North? May not its cold, barren, uncomfortable *Climate* have made its numerous Tribes *equally* rude and *savage*?

If this be not enough, we may add another Cause, I mean their *profound* Ignorance,

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\* See *Fazelius de Rebus seculis*, L. II. c. 4.

*rauce.* Nothing mends THE MIND more than CULTURE, to which these Emigrants had no desire, either from Example or Education, to lend a patient Ear.

Chap.  
XIV.

WE may add *a farther Cause still*, which is, that, when they had acquired Countries better than their own, they *settled* under *the same Military Form*, thro' which they had *conquered*; and were in fact, when settled, *a sort of Army after a Campaign, quartered upon the wretched remains of the antient Inhabitants*, by whom they were attended under the different names of *Serfs, Vassals, Villains, &c.*

'TWAS not likely the Ferocity of these *Conquerors* should abate with regard to their *Vassals*, whom, as strangers, they were more likely to suspect, than to love.

P. III. 'Twas not likely it should abate with regard to one another, when the *Neighbourhood* of their Castles, and the *Contiguity* of their Territories, must have given occasions (as we learn from History) for endless Altercation. But this we leave to the learned in FEUDAL TENURES,

WE shall add to the preceding Remarks one more somewhat *singular*, and yet perfectly *different*; which is, that tho' the Darkness in *Western Europe*, during the Period here mentioned, was (in Scripture Language) a *Darkness that might be felt*, yet is it surprising that, during a Period so obscure, many *admirable Inventions* found their way into the world; I mean such as *Clocks, Telescopes, Paper, Gunpowder, the Mariner's Needle, Printing*, and a number here omitted\*.

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\* See two ingenious Writers on this Subject, *Polydore Virgil, De Rerum Inventoribus*; and *Pancirollus, De Rebus perditis et inventis*.

'Tis surprising too, if we consider the Chap.  
XIV.  
*importance of these arts, and their exten-*  
*sive utility, that it should be either un-*  
*known, or at least doubtful, by whom they*  
*were invented.*

A lively Fancy might almost imagine,  
 that every Art, as it was wanted, had  
 suddenly started forth, addressing those  
 that sought it, as *Eneas* did his compa-  
 nions —

—*Coram, quem quæritis, adsum.*

VIRG.

AND yet, Fancy apart, of this we may  
 be assured, that, tho' *the particular Inventors*  
 may unfortunately be forgotten, THE IN-  
 VENTIONS THEMSELVES *are clearly re-*  
*ferable to MAN; to that subtle, and active*  
*Principle, HUMAN WIT, or INGENUITY.*

LET me then submit the following  
 Query —

IF



P. III. IF the HUMAN MIND be as truly of *divine* Origin, as every *other* part of the Universe; and if every *other* part of the Universe bear testimony to its *Author*: do not the INVENTIONS above mentioned give us reason to assert, *that* GOD, IN THE OPERATIONS OF MAN, NEVER LEAVES HIMSELF WITHOUT A WITNESS?

CHAP.

## C H A P. XV.

*Opinions on PAST Ages, and the PRESENT*  
*—Conclusion arising from the Discussion*  
*of these Opinions—CONCLUSION OF THE*  
 WHOLE.

AND now having done with THE C. XV.  
 MIDDLE AGE, we venture to say  
 a word upon THE PRESENT.

*Every Past Age has in its turn been a*  
*Present Age.* This indeed is obvious, but  
 this is not all; for every *Past Age*, when  
*present*, has been the object of *Abuse*. Men  
 have been represented by their *Contem-*  
*poraries* not only as bad, but degenerate;  
 as inferior to their predecessors both in  
*Morals and bodily Powers.*

THIS is an Opinion so generally re-  
 ceived, that VIRGIL (in conformity to it)  
 when he would express FORMER times,  
 calls

P. III. calls them simply BETTER, as if the  
 Term, *better*, implied *former* of course.

*Hic genus ANTIQUUM Teucris, pulcherrima  
 proles,  
 Magnanimi Heroes, nati MELIORIBUS  
 annis. Æn. vi. 648.*

THE same opinion is ascribed by HOMER to old NESTOR, when that venerable Chief speaks of those Heroes, whom he had known in his youth. He relates some of their names; *Perithous, Dryas, Cæneus, Theseus*; and some also of their exploits; as how they had extirpated the savage *Centaurs*—He then subjoins

————— κείνοισι δ' ἂν ἔτις,  
 Τῶν δὲ νῦν βροτοῖ ἐσιν ἐπιχθόνιοι, μαχέοιτο.

IL. A. 271.

——— *with these no one  
 Of earthly race, as men ARE NOW, could  
 fight.*

As

As these Heroes were supposed to exceed in *strength* those of the *Trojan War*, so were the Heroes of *that* period to exceed those, *that came after*. Hence, from the time of the *Trojan War* to that of *Homer*, we learn that *Human Strength* was *decreased* by a complete *half*. C. XV.

Thus the same *Homer*,

—— ὁ δὲ χερμάδιον λάβε χειρὶ

Τυδείδης, μέτα ἔργον, ὃ εἰ δύογ' ἄνδρες φέροιεν,

Οἷοι νῦν βροτοί εἰσ'· ὁ δὲ μιν ῥέα πάλλε κ' ὄϊος.

Il. E. 302.

*Then grasp'd Tydides in his hand a stone,*  
*A Bulk immense, which not TWO MEN*  
*could bear,*  
*As Men are NOW, but he ALONE with ease*  
*Hurl'd it ———*

*Virgil* goes farther and tells us, that not TWELVE MEN of *his* time (and those too *chosen* ones) could even carry the stone, which *Turnus* flung.

*Vix*

P. III. *Vix illud* LECTI BIS SEX *cervice subirent,*  
*Qualia* NUNC *hominum producit corpora*  
*tellus:*  
*Ille manu raptum trepidâ torquebat in hos-*  
*tem.* Æn. xii. 899.

THUS *Human* strength, which in HOMER'S TIME was lessened to *half*, in VIRGIL'S TIME was lessened to *a twelfth*. If *Strength* and *Bulk* (as commonly happens) be *proportioned*, what *Pygmies* in *Stature* must the Men of *Virgil's* time have been, when their strength, as he informs us, was so far diminished? A Man *only eight times* as *strong* (and not, according to the Poet, *twelve times*) must at least have been between five and six feet *higher*, than *they* were.

BUT we all know the Privilege, claimed by Poets and Painters.

'Tis in virtue of this Privilege that HORACE, when he mentions the moral Degeneracies of his *Contemporaries*, asserts that " *their Fathers were worse than their*  
*Grand-*

“ Grandfathers; that they were worse than C. XV.  
 “ their Fathers; and that their Children  
 “ would be worse than they were;” describing no fewer, after the Grandfather, than three Successions of Degeneracy.

*Ætas parentum, PEJOR avis, tulit*

*Nos NEQUIORES, mox datuos*

*Progeniem VITIOSIOREM.*

Hor. Od. L. iii. 6.

WE need only ask, were this a fact, what would THE ROMANS have been, had they degenerated in this proportion for five or six Generations more?

YET JUVENAL, subsequent to all this, supposes a similar *Progression*; a Progression in Vice and Infamy, which was not complete, till his own times.

THEN truly we learn, it could go no farther.

*Nil erit ULTERIUS, nostris quod moribus  
 addat*

*Poster-*



P. III. *Posteritas, &c.*

*Omne* IN PRÆCIPITI *vitium stetit, &c.*

Sat. i. 147, &c.

BUT even JUVENAL it seems was mistaken, *bad* as we must allow his times to have been. Several Centuries after, without regard to *Juvenal*, the *same* Doctrine was inculcated with greater zeal than ever.

WHEN *the Western Empire* began to decline, and *Europe* and *Africa* were ravaged by *Barbarians*, the Calamities *then* happening (and formidable they were) naturally led Men, who felt them, to esteem *their own Age the worst*.

THE Enemies of *Christianity* (for *Paganism* was not then extinct) absurdly turned these Calamities to the discredit of the *Christian* Religion, and said the times were so unhappy, because the Gods were dishonoured, and the ancient Worship neglected. OROSIUS, a *Christian*, did not deny the melancholy facts, but, to obvi-

ate

ate an objection so dishonourable to the true Religion, he endeavours to prove from Historians, both *sacred* and *profane*, that Calamities of *every sort* had existed in *every age*, as many and as great, as *those* that existed *then*.

If OROSIUS has reasoned right (and his Work is an elaborate one) it follows that the *Lamentations* made *then*, and made ever *since*, are no more than *natural Declamations incidental to Man*; Declamations *naturally* arising, let him live at any period, from the *superior efficacy* of *present Events* upon *present Sensations*.

THERE is a *Praise* belonging to THE PAST congenial with *this Censure*; a *Praise* formed from NEGATIVES, and best illustrated by Examples.

THUS a Declaimer might assert, (supposing he had a wish, by exalting the *eleventh Century*, to debase the *present*)

M m

that

P. III. that “ in the time of THE NORMAN  
 “ CONQUEROR we had *no* Routs, *no* Ridot-  
 “ tos, *no* Newmarkets, *no* Candidates to  
 “ bribe, *no* Voters to be bribed, &c.”  
 and string on NEGATIVES, as long as he  
 thought proper.


WHAT then are we to do, when we  
 hear *such Panegyric*? — Are we *to deny* the  
 Facts? — That cannot be — Are we *to ad-*  
*mit* the Conclusion? — That appears not  
 quite agreeable. — No method is left but  
 TO COMPARE EVILS WITH EVILS; *the*  
*Evils* of 1066 with *those* of 1780; and  
 see whether the *former* Age had not *Evils*  
*of its own*, such as the *present* NEVER *ex-*  
*perienced*, because they do *not* NOW *exist*.

WE may allow, the Evils of the *pre-*  
*sent* day to be *real* — we may even allow,  
 that a much *larger* number might have  
 been added — but then we may allege evils,  
 by way of return, felt in THOSE *days* se-  
 verely, but NOW *not* felt at all.

“ WE

“ WE may assert, we have not *now*, as C. XV.  
 “ happened *then*, seen our Country con-  
 “ quered by foreign Invaders; *nor* our  
 “ Property taken from us, and distributed  
 “ among the Conquerors; *nor* ourselves,  
 “ from Freemen, debased into Slaves;  
 “ *nor* our Rights submitted to *unknown*  
 “ Laws, imported, without our consent,  
 “ from foreign Countries.”

SHOULD the same Reasonings be urged  
 in favour of Times, *nearly* as remote, and  
 other Imputations of *Evil* be brought,  
 which, tho’ well known *now*, did not  
*then* exist; we may still retort that—“ we  
 “ are *no longer* NOW, as they were THEN,  
 “ subject to *feudal* Oppression; *nor* drag-  
 “ ged to War, as they were *then*, by the  
 “ petty Tyrant of a neighbouring Castle;  
 “ *nor* involved in scenes of blood, as they  
 “ were *then*, and that for many years,  
 “ during the uninteresting disputes be-  
 “ tween A STEPHEN and A MAUD.”

P. III.  SHOULD the same Declaimer pass to a *later* period, and praise after the same manner the reign of HENRY THE SECOND, we have then to retort, "*that we have now* NO BECKETS." Should he proceed to RICHARD THE FIRST, "*that we have now* NO HOLY WARS"—to JOHN LACKLAND, and his Son, HENRY, "*that we have now* NO BARONS WARS"—and with regard to BOTH of them, "that, tho' we enjoy at this instant all the benefits of MAGNA CHARTA, we have *not* been compelled to purchase them at the price of our blood."

A series of Convulsions brings us, in a few years more, to the Wars between the Houses of YORK and LANCASTER—thence, from the fall of *the Lancaster Family*, to the calamities of *the York Family*, and its final destruction in RICHARD THE THIRD—thence to the oppressive  
Period



Period of his *avaricious* SUCCESSOR; and C.XV.  
 from Him to *the formidable* reign of HIS  
 RELENTLESS SON, when *neither* the Co-  
 ronet, *nor* the Mitre, *nor* even the Crown  
 could protect their wearers; and when  
 (to the amazement of Posterity) those, by  
 whom *Church Authority* was *denied*, and  
 those, by whom it was *maintained*, were  
 dragged together to *Smithfield*, and burnt  
 at one and the same stake\*.

THE reign of his SUCCESSOR was *short*  
 and *turbid*, and soon followed by the  
 gloomy one of a BIGOTTED WOMAN.

WE stop here, thinking we have in-  
 stances enough. Those, who hear any  
 portion of these *past* times, *praised for the*

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\* Some of these unfortunate men *denied the King's*  
*Supremacy*, and others, *the real Presence*. See the His-  
 tories of that Reign.



P. III. *invidious purpose above mentioned, may*  
 answer by thus *retorting* the Calamities  
 and Crimes, which *existed* AT THE TIME  
*praised*, but which *NOW exist no more*. A  
 true Estimate can never be formed, but  
 in consequence of such a *Comparison*; for  
 if we drop *the laudable*, and allege *only*  
*the bad*, or drop *the bad*, and allege *only*  
*the laudable*, there is no Age, whatever  
 its real character, but may be made to  
 pass at pleasure either for *a good one*, or *a*  
*bad one*.

If I may be permitted in this place to  
 add an observation, it shall be an observa-  
 tion founded upon *many* years experience.  
 I have often heard Declamations against  
 the *present* Race of Men; Declamations  
 against them, as if they were *the worst of*  
*animals*; treacherous, false, selfish, en-  
 vious, oppressive, tyrannical, &c. &c.  
 This (I say) I have often heard from grave  
 Declaimers, and have heard the Sentiment  
 delivered

delivered with a kind of Oracular Pomp. C. XV.  
 —Yet I never heard any such Declaimer  
 say (what would have been *sincere at least*,  
 if it had been nothing more) “I prove  
 “ my assertion by an example, where I  
 “ cannot err; *I assert MYSELF to be the*  
 “ *Wretch, I have been just describing.*”

So far from this, it would be perhaps  
 dangerous to ask him, even in a gentle  
 whisper — *You have been talking, with*  
*much Confidence, about certain profligate*  
*Beings.—Are you certain, that YOU YOUR-*  
*SELF are not one of the number?*

I hope I may be pardoned for the fol-  
 lowing Anecdote, altho’ compelled in re-  
 lating it, to make myself a party.

“ Sitting once in my Library with a  
 “ friend, a worthy but melancholy man,  
 “ I read him out of a Book the following  
 “ passage—

M m 4

“ In

P. III. *“ In our time it may be spoken more  
 “ truly than of old, that Virtue is gone ;  
 “ the Church is under foot ; the Clergy is in  
 “ error ; the Devil reigneth, &c. &c. My  
 “ Friend interrupted me with a sigh, and  
 “ said, Alas ! how true ! How just a  
 “ picture of the Times !—I asked him, of  
 “ what Times ?—Of what Times, replied  
 “ he with emotion, can you suppose any  
 “ other, but THE PRESENT ? Were any  
 “ BEFORE ever so bad, so corrupt, so &c. ?  
 “ —Forgive me (said I) for stopping you—  
 “ THE TIMES, I am reading of, are OLDER  
 “ than you imagine ; the Sentiment was de-  
 “ livered above four hundred years ago ;  
 “ its Author SIR JOHN MANDEVILLE,  
 “ who died in 1371 \*.”*

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\* See this Writer's own Preface, p. 10, in the large Quarto English Edition of his *Travels*, published at London, in 1727. See also of these *Philolog. Inquiries*, p. 485.

As *Man* is by nature a *social* Animal, C. XV.  
 GOOD HUMOUR seems an ingredient highly necessary to his character. 'Tis the Salt, which gives a seasoning to the Feast of Life; and which, if it be wanting, surely renders the Feast incomplete. Many Causes contribute to impair this *amiable* Quality, and nothing perhaps more, than *bad Opinions of Mankind*. *Bad Opinions of Mankind* naturally lead us to MISANTHROPY. If these bad opinions go *farther*, and are *applied to the Universe*, then they lead to something worse, for they lead to ATHEISM. The melancholy and morose Character being thus insensibly formed, MORALS and PIETY sink of course; for what EQUALS have we TO LOVE, or what SUPERIOR have we TO REVERE, when we have *no other* objects left, than those of *Hatred*, or of *Terror*\*?

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\* MISANTHROPY is so dangerous a thing, and goes so far in sapping the very foundations of MORALITY

P. III. It should seem then expedient if we value our *better* Principles, nay, if we value our own *Happiness*, to withstand such dreary Sentiments. 'Twas the advice of a wise Man—*Say not 'Thou, what is the Cause, that THE FORMER DAYS WERE BETTER THAN THESE? For thou*

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TY and RELIGION, that I esteem the last part of *Swift's Gulliver* (that I mean relative to his *Hoyhnms* and *Yahoos*) to be a worse Book to peruse, than those which we forbid, as the most flagitious and obscene.

One absurdity in this Author (a wretched Philosopher, tho' a great Wit) is well worth remarking—in order to render *the Nature of MAN odious*, and *the Nature of BEASTS amiable*, he is compelled to give HUMAN Characters to his BEASTS, and BEASTLY Characters to his MEN—so that we are to *admire THE BEASTS, not for being Beasts, but amiable MEN*; and to *detest THE MEN, not for being MEN, but detestable BEASTS*.

Whoever has been reading this *unnatural* Filth, let him turn for a moment to a *Spectator* of ADDISON, and observe the PHILANTHROPY of that *Classical Writer*; I may add the *superior* Purity of his *Diction* and his *Wit*.

DOST

DOST NOT INQUIRE WISELY *concerning* C. XV.  
*this* \*.


*Things Present* make Impressions amazingly superior to *things Remote*; so that, in objects of every kind, we are easily mistaken as to their *comparative* Magnitude. Upon the Canvass of *the same* Picture a *near* Sparrow occupies the space of a *distant* Eagle; a *near* Mole-hill, that of a *distant* Mountain. In the perpetration of Crimes, there are few persons, I believe, who would not be more shocked at *actually* seeing a single man *assassinated* (even taking away the Idea of *personal* danger) than they would be shocked *in reading the* Massacre of Paris.

THE *Wise Man*, just quoted, wishes to save us from these Errors. He has already informed us—*The thing, that* HATH BEEN, *is that, which* SHALL BE; *and*

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\* *Ecclesiastes*, Chap. vii. v. 10.



P. III.  THERE IS NO NEW THING *under the Sun*.  
*Is there any thing whereof it may be said,*  
 SEE, THIS IS NEW? IT HATH BEEN  
 ALREADY *of old time*, which WAS BE-  
 FORE US. — He then subjoins the Cause  
 of this *apparent Novelty* — things *past*,  
 when they return, appear *new*, if they  
 are *forgotten*; and things *present* will ap-  
 pear so, should they too be *forgotten*,  
 when they *return*\*.

THIS *Forgetfulness* of what is *similar in*  
*Events which return* (for in every re-  
 turning Event *such Similarity exists*) is the  
 Forgetfulness of a Mind uninstructed and  
 weak; a Mind ignorant of that great,  
 that PROVIDENTIAL CIRCULATION, which  
 never ceases for a moment thro' every part  
 of the Universe.

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\* See of the same *Ecclesiastes*, chap. the first, v. 9,  
 and chap. the second, v. 16.

IT is not like that *Forgetfulness*, which C. XV.  
 I once remember in a man of Letters, }  
 who, when at the conclusion of a long  
 life, he found his Memory began to fail,  
 said chearfully — “ *Now I shall have a*  
 “ *pleasure, I could not have before ; that of*  
 “ *reading my OLD BOOKS, and finding*  
 “ *them all NEW.*”

THERE was in this *Consolation* some-  
 thing *philosophical* and *pleasing*. And yet  
 perhaps 'tis a *higher* Philosophy (could  
 we attain it) NOT TO FORGET THE PAST ;  
*but* IN CONTEMPLATION OF THE PAST  
 TO VIEW THE FUTURE, so that we may  
 say on the *worst* Prospects, with a becoming  
 Resignation, what ENEAS said of old to  
 THE CUMEAN PROPHETESS,

—— *Virgin, no Scenes of Ill*  
*To me or NEW, or UNEXPECTED rise ;*  
*I've seen 'em ALL ; have seen, and long*  
 BEFORE  
 WITHIN MYSELF *revolv'd 'em in my mind\**.

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\* Æn. VI. 103, 104, 105.

P. III. IN such a Conduct, if well founded, there is not only *Fortitude*, but *Piety*: FORTITUDE, which never sinks, from a *conscious Integrity*; and PIETY, which never resists, by referring all to *the Divine Will*.

BUT lest such Speculation, by carrying me *above* my subject, should expose a Writer upon *Criticism* to be himself *criticized*, I shall here conclude these PHILOLOGICAL INQUIRIES.

THE END.



J. Bartolozzi fec.



# A P P E N D I X

O F

## D I F F E R E N T P I E C E S.

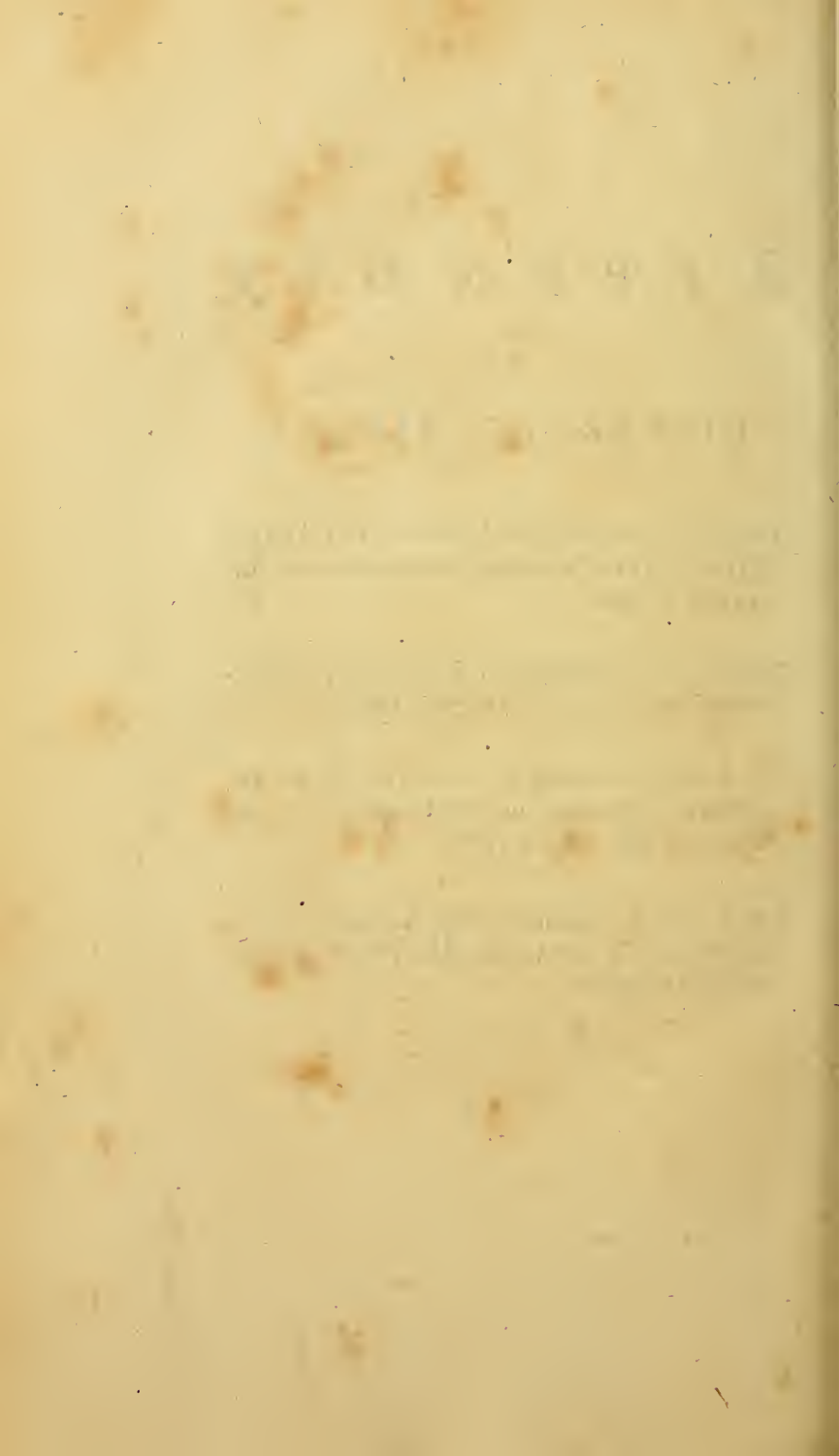
THE FIRST, containing an Account of THE ARABIC MANUSCRIPTS, belonging to THE ESCURIAL LIBRARY in *Spain*.

THE SECOND, containing an Account of THE MANUSCRIPTS OF LIVY in *the same Library*.

THE THIRD, containing an Account of THE MANUSCRIPTS OF CEBES, in THE LIBRARY OF THE KING OF FRANCE, at *Paris*.

THE FOURTH, containing some Account of LITERATURE IN RUSSIA, and of its *Progress* towards being CIVILIZED.





# A P P E N D I X.

## PART THE FIRST.

An Account of THE ARABIC MANUSCRIPTS, belonging to the *Escurial Library in Spain.*

THIS Account is extracted from *two fair Folio Volumes*, to the *First* of which Volumes the Title is conceived in the following words.

BIBLIOTHECÆ ARABICO-HISPANÆ ESCURALIENSIS, *five Librorum omnium MSS. quos Arabicè ab auctoribus magnam partem Arabo-Hispanis compositos Bibliotheca Cœnobii Escuraliensis complectitur,*

RECENSIO et EXPLANATIO :

Opera et Studio MICHAELIS CASIRI,  
*Syro-Maronitæ, Presbyteri, S. Theologiæ Doctoris, Regis a Bibliothecâ, Linguarumque Orientalium Interpretatione;*  
CAROLI III. REGIS OPT. MAX. auctoritate atque auspiciis edita.

TOMUS PRIOR.

MATRITI.

*Antonius Perez de Soto imprimebat*

Anno MDCCLX.

This Catalogue is particularly valuable, because not only each Manuscript is enumerated, but its *Age* also and *Author* (when known) are given, together with large *Extracts* upon occasion, both in the *original Arabic*, and in *Latin*.

N n

FROM

FROM THE FIRST VOLUME it appears that the ARABIANS cultivated every species of PHILOSOPHY and PHILOLOGY, as also (according to their Systems) JURISPRUDENCE and THEOLOGY.

They were peculiarly fond of POETRY, and paid great honours to those, whom they esteemed good Poets. Their *earliest* Writers were of *this* sort, some of whom (and those much admired) flourished many centuries before the time of *Mahomet*.

The study of their Poets led them to the Art of CRITICISM, whence we find in the above Catalogue, not only a multitude of *Poems*, but many works upon *Composition, Metre, &c.*

We find in the same Catalogue TRANSLATIONS OF ARISTOTLE and PLATO, together with their *Lives*; as also Translations of their BEST GREEK COMMENTATORS, such as ALEXANDER APHRODISIENSIS, PHILOPONUS, and others. We find also *Comments of their own*, and *original Pieces, formed on the Principles of the above Philosophers.*

There too may be found TRANSLATIONS OF EUCLID, ARCHIMEDES, APOLLONIUS PERGÆUS, and the other ancient *Mathematicians*, together with THEIR GREEK COMMENTATORS, and many original Pieces of their own upon *the same Mathematical subjects.* In the ARITHMETICAL Part they are said to follow DIOPHANTUS, from whom they learnt that ALGEBRA,

GEBRA, of which they are *erroneously* thought to have been the *Inventors*.

There we may find also the works of PROLEMY translated, and many original Treatises of *their own* upon the subject of ASTRONOMY.

It appears too, that they Studied with care the important Subject of AGRICULTURE. *One large Work* in particular is mentioned, composed by a *Spanish Arabian*, where every mode of *Culture*, and every species of *Vegetable* is treated; Pasture, Arable, Trees, Shrubs, Flowers, &c. By this work may be perceived (as the *Editor* well observes) *how much better* SPAIN was cultivated in *those* times; and that *some species of Vegetables* were then found there, which are now lost.

Here are many Tracts on the various Parts of JURISPRUDENCE; some ancient Copies of the ALCORAN; innumerable COMMENTARIES on it; together with Books of PRAYER, Books of DEVOTION, SERMONS, &c.

Among their *Theological* Works, there are some upon the Principles of THE MYSTIC DIVINITY; and among their *Philosophical*, some upon the Subject of TALISMANS, DIVINATION and JUDICIAL ASTROLOGY.

THE FIRST VOLUME, of which we have been speaking, is elegantly printed, and has a *learned Pre-*

face prefixed by the Editor, wherein he relates what he has done, together with the assistance he has received, as well from the Crown of *Spain* and its *Ministers*, as from *learned Men*.

He mentions a *fatal Fire*, which happened at the *Escorial*, in the year 1670; when *above three thousand* of these valuable Manuscripts were destroyed. He has in this Volume given an account of *about fourteen hundred*.

THE SECOND VOLUME of this valuable Work, which bears the *same Title* with the *First*, was published at *Madrid*, ten years after it, in the year 1770.

It contains chiefly THE ARABIAN CHRONOLOGERS, TRAVELLERS, and HISTORIANS; and, tho' *national partiality* may be sometimes suspected, yet, as these are accounts given us by the *Spanish Arabians themselves*, there are *many Incidents* preserved, which other writers could not know; Incidents respecting not only the *Successions*, and the *Characters* of the *Arabic-Spanish Princes*, but the *Country* and its *Productions*, together with the *Manners*, and the *Literature* of its *then Inhabitants*.

Nor are the Incidents in these Volumes *confined* to SPAIN only, many of them relate to *other Countries*, such as the Growth of SUGAR in *Egypt*; the Invention of PAPER there (of which material there are *Manuscripts* in the *Escorial Library* of the year 1180); the use of GUNPOWDER, carried not only to the beginning of the fourteenth Century, but even so far back (if  
we

we can believe it) as to the *seventh* Century; the Description of MECCA; the *Antiquity* of the ARABIC LANGUAGE, and the practice of THEIR MOST ANTI-  
TIENT AUTHORS, to write in verse; their *Year*,  
*Months*, *Weeks*, and *Method of Computation*; their  
Love for POETRY, and RHETORIC, &c.

GREAT HEROES are recorded to have flourished among them, such as *Abdelrahmanus*, and *Abi Amer Almoapheri*.

*Abdelrahmanus* lived in the beginning of the tenth Century, and *Abi Amer Almoapheri* at its latter end. *The first*, having subdued innumerable Factions and Seditions, reigned at *Corduba* with reputation for fifty years, famed for his love of *Letters*, and his upright administration of *Justice*. *The second*, undertaking the tuition of a young Prince (who was a minor, named *Hesham*) and having restored Peace to a turbid Kingdom, turned his Arms so successfully against its numerous Invaders, that he acquired the honourable name of *Almanzor*, that is, THE DEFENDER. (See Vol. 2d of this Catalogue, pages 37, 49, 50.)

*Arabian Spain* had too its MEN OF LETTERS, and those in great numbers; some, whose Fame was so extensive, that even *Christians* came to hear them from remote Regions of *Europe*. But this has been already mentioned, p. 394, 395, of these Inquiries.

PUBLIC LIBRARIES (not less than seventy) were established thro' the Country; and noble Benefactions



they were to the Cause of Letters, at a time when *Books*, by being *Manuscripts*, were *so costly* an Article, that few Scholars were equal to the expence of a Collection.

To the Subjects, already treated, were added the Lives of their FAMOUS WOMEN; that is, of *Women* who had been *famous* for their *Literature* and *Genius*.

'Tis somewhat strange, when we read these accounts, to hear it asserted, that *the Religion of these people* was *hostile to Literature*, and this Assertion founded on no better reason, than that *the Turks*, their successors, by being *barbarous* and *ignorant*, had little value for *accomplishments*, of which they knew nothing.

These SPANISH ARABIANS also, like their Ancestors in the East, were great HORSEMEN, and particularly fond of HORSES. Accounts are preserved both of HORSES and CAMELS; also of their Coin; of the two Races of Caliphs, the Omniadae, and the Abbassadae; of the first Arabic Conqueror of Spain, and the Conditions of Toleration granted to the Christians, whom he had conquered.

It farther appears from these Arabic Works, that not only SUGAR, but SILK was known and cultivated IN SPAIN. We read a beautiful Description of GRENADA, and its Environs; as also EPITAPHS of different kinds; some of them approaching to Attic Elegance.

When

When that pleasing Liquor COFFEE was first introduced among them, a Scruple arose among the *Devout* (perhaps from feeling its *exhilarating Quality*), whether it was not *forbidden by the ALCORAN*, under the article of WINE. A Council of *Mahometan Divines* was held upon the occasion, and the Council luckily decreed for the *Legality of its use*. (See Vol. 2d of this Catalogue, p. 172, 173.)

The *Concessions* made by the *Arabian Conqueror of Spain* to the *Gothic Prince*, whom he subdued, is a striking Picture of his *Lenity* and *TOLERATION*. He neither deposed the *Gothic Prince*, nor plundered his *People*, but, on payment of a moderate *Tribute*, stipulated not to deprive them either of their *Lives* or *Property*, and gave them also their *Churches*, and a *Toleration* for their *Religion*. See this curious Treaty, which was made about the year 712 of the *Christian Era*, in the *second Vol. of this Catalogue*, p. 106.

When the *Posterity* of these *Conquerors* came in their turn to be conquered, (an Event, which happened *many Centuries afterward*) they did not experience that *INDULGENCE*, which had been granted by their *Forefathers*.

The *conquered Moors* (as they were then called) were expelled by *thousands*; or, if they ventured to *stay*, were exposed to the Carnage of a merciless *Inquisition*—

— *pueri, innuptaque puellæ,*

IMPOSITIQUE ROGIS JUVENES ante ora parentum.

It appears that many of these ARABIC-SPANISH PRINCES were men of *amiable Manners*, and great Encouragers both of *Arts* and *Letters*, while others, on the contrary, were *tyrannic, cruel, and sanguinary*.

There were usually *many* Kingdoms existing *at the same time*, and these on every occasion *embroiled one with another*; not to mention much *internal Sedition* in each partioular state.

Like their *Eastern* Ancestors, they appear *not to have shared the smallest Sentiment of CIVIL LIBERTY*; the difference as to *good and bad* Government seeming to have been *wholly* derived, *according to them*, from the *Worth or Pravity* of the Prince, who governed. See p. 385 of these Inquiries.

The Reader will observe, that the Pages *referring to Facts*, in the *two Historical Volumes* of these Manuscripts, are *but seldom* given, because whoever possesses those Volumes (and without them any Reference would be uselefs) may *easily find* every Fact, by referring to the copious and useful *Index*, subjoined to the *second Volume*, which *Index* goes to the *whole Work*.

# A P P E N D I X.

## PART THE SECOND.

### *Concerning the Manuscripts of LIVY, in the ESCURIAL LIBRARY.*

IT having been often asserted, that AN INTIRE AND COMPLETE COPY OF LIVY was extant in THE ESCURIAL LIBRARY, I requested my Son, in the year 1771 (he being at that time Minister Penipontentary to the Court of *Madrid*), to inquire for me, *what Manuscripts of that Author were there to be found.*

He procured me the following accurate Detail from a learned Ecclesiastic, DON JUAN DE PELLEGEROS, Canon of Lerma, employed by Monfr. DE SANTANDER, his Catholic Majesty's Librarian, to inspect for this purpose the *Manuscripts* of that valuable *Library*.

The Detail was in *Spanish*, of which the following is a Translation.

Among the *MSS. of THE ESCURIAL LIBRARY* are the following Works of T. LIVY.

1st. THREE LARGE VOLUMES, which contain *so many Decads, the 1st, 3d, and 4th* (one *Decad* in each *Volume*) curiously written on Parchment, or fine Vellum, by *Pedro de Middleburgh*, or of *Zeeland* (as he styles himself).

*The*

*The Books* are truly magnificent, and in the Title and Initials curiously illuminated. They bear *the Arms* of the House of *Borgia*, with a *Cardinal's Cap*, whence it appears that they belonged either to Pope *Callixtus the third*, or to *Alexander the sixth*, when *Cardinals*.

2d. TWO OTHER VOLUMES, written by the same Hand, one of *the first Decad*, the other of *the third*; of the same size, and beauty, as the former. Both have the same *Arms*, and in the last is a Note, which recites: *This Book belongs to D. Juan de Fonseca, Bishop of Burgos.*

3d. ANOTHER VOLUME OF THE SAME SIZE, and something *more antient*, than the former (being of the beginning of the fifteenth Century) containing *the third Decad entire*. This is also well written on Parchment, tho' not so valuable as the former.

4th. ANOTHER OF THE FIRST DECAD, *finely written* on Vellum. At the end is written as follows—*Ex centum voluminibus, quæ ego indies vitæ meæ magnis laboribus hætenus scripsisse memini, hos duos Titi Livii libros Anno Dni. 1441. Ego Joānes Andreas de Colonia feliciter, gratia Dei, absolvi*—and at the end of each book—*Emendavi Nicomachus Fabianus.*

In the last leaf of this Book is a *Fragment* either of *Livy himself*, or of some *Pen*, capable of imitating him. It fills the whole leaf, and the Writer says, it was in the Copy, from which he transcribed. It appears to be

be a Fragment of the latter times of *the second Punic War*.

5th. ANOTHER LARGE VOLUME in Parchment, well written, of the same Century, viz. the fifteenth containing *three Decads*—1. *De Urbis initus*. 2. *De Bello Punico*. 3. *De Bello Macedonico*. In this *last Decad* is wanting a part of the Book. *This Volume is much esteemed*, being full of *Notes and various Readings*, in the hand of *Hieronimo Zunita*, its former possessor.

6th. ANOTHER VERY VALUABLE VOLUME, containing *the first Decad*, equal to the former in the elegance of its Writing and Ornaments. This also belonged to *Hieronimo Zunita*; the age the same.

7th. Lastly, there is ANOTHER OF THE FIRST DECAD also, written on Paper, at the beginning of the fifteenth Century. This contains nothing remarkable.

In all, THERE ARE TEN VOLUMES, and ALL NEARLY OF THE SAME AGE.

Here ends *the Account of the ESCURIAL MANUSCRIPTS*, given us by this *learned Spaniard*, in which Manuscripts we see *there appears no part of LIVY*, but *what was printed in the early Editions*.

'The other Parts of this Author, which Parts *none of the Manuscripts here recited* give us, were *discovered and printed afterwards*.

As



As to *the Fragment* mentioned in the fourth article, (all of which Fragment is there transcribed) it has, *tho' genuine*, no peculiar *rarity*, as it is to be found in all *the latter printed Editions*. See particularly in *Crevier's Edition of Livy, Paris, 1736, Tome 2d,* pages 716, 717, 718, beginning with the words *Raro simul hominibus*, and ending with the words *inrepatirifum esse*, which is *the whole Extent* of the *Fragment* here exhibited.

From this *Detail* it is evident, that NO INTIRE COPY OF LIVY IS EXTANT IN THE ESCURIAL LIBRARY.

# A P P E N D I X.

## PART THE THIRD.

GREEK MANUSCRIPTS OF CEBES, in THE LIBRARY OF THE KING OF FRANCE.

THE PICTURE OF CEBES, one of the most elegant *Moral Allegories* of *Grecian* Antiquity, is so far connected with *the middle Age*, that the ingenious *Arabians* of that time thought it worth translating into ARABIC.

It was also translated from *Greek* into *Latin* by *Ludovicus Odaxius*, a learned *Italian*, soon after *Greek* Literature revived there, and was published in the year 1497.

After this it was often printed, sometimes in *Greek* alone, sometimes accompanied with more modern *Latin* Versions. But the Misfortune was, that the *Greek* Manuscripts, from which the *Editors* printed, (that of *Odaxius* alone excepted) were all of them defective in their *End* or *Conclusion*. And hence it followed that *this Work* for many years was published, Edition after Edition, in this defective manner.

Had its *End* been lost, we might have lamented it, as we lament *other* losses of the same kind. But in the present case, to the shame of Editors, we have THE END PRESERVED, and that not only in the *Arabic Paraphrase*, and the *old Latin Translation* of *Odaxius*; but, what is more, even in the ORIGINAL TEXT, as it stands

stands in *two excellent Manuscripts of the King of France's Library.*

From these MSS it was published in a neat 12mo. Edition of *Cebes*, by *James Gronovius*, in the year 1689; and after him by the diligent and accurate *Fabricius*, in his *Bibliotheca Græca*, Tom. I. p. 834, 835; and, after *Fabricius*, in a small octavo Edition, by *Thomas Johnson*, A. M. printed at *London*, in the year 1720.

Whoever reads the Conclusion of this Treatise will find sufficient *internal Evidence* to convince him of its *Authenticity*, both from the *purity of the Language*, and the *Truth*, as well as *Connection of the Sentiment*.

However, the *Manuscript* authority resting on nothing better than the perplexed account of that most obscure and affected writer, *James Gronovius*, I procured a search to be made in the *Royal Library at Paris*, if such Manuscripts were there to be found.

Upon Inspection of no less than FOUR MANUSCRIPTS OF CEBES, preserved in that *valuable Library*, No. 858, 2992, 1001, 1774, it appeared that in THE SECOND, and in THE THIRD, THE END OF CEBES WAS PERFECT and INTIRE, after the manner in which it stands in the printed Editions above mentioned.

The

The End of this short Essay is to prove, that the *Genuineness of the Conclusion thus restored* does not rest merely on such authority, as that of *James Gronovius*, (for *Fabricius* and *Johnson* only follow *Him*) but on the authority of the best Manuscripts, actually inspected for the purpose.

# A P P E N D I X.

## PART THE FOURTH.

*Some Account of LITERATURE IN RUSSIA, and of its Progress towards being CIVILIZED.*

THE vast Empire of RUSSIA, extending far into the North, both in Europe and Asia, 'tis no wonder that, in such a Country, its Inhabitants should have remained so long uncivilized. For Culture of the finer Arts it is necessary there should be comfortable Leisure. But how could such Leisure be found in a Country, where every one had enough to do, to support his family, and to resist the Rigour of an uncomfortable Climate? Besides this, to make the finer Arts flourish, there must be Imagination; and Imagination must be enlivened by the Contemplation of pleasing Objects; and that Contemplation must be performed in a manner easy to the Contemplator. Now, who can contemplate with ease, where the Thermometer is often many degrees below the freezing point? Or what object can he find worth contemplating for those many long months, when all the Water is Ice, and all the Land covered with Snow?

If then the Difficulties were so great, how great must have been the Praise of those Princes and Legislators, who dared attempt to polish mankind in so

un-

unpromising a Region, and who have been able, by their *perseverance*, in some degree to accomplish it?

Those, who on this occasion bestow the highest praises upon PETER THE GREAT, praise him, without doubt, as he justly deserves. But if they would refer the *Beginning* of this work to *Him*, and much more its *Completion*, they are certainly under a mistake.

As long ago as the time of our *Edward the 6th*, IVAN BASILOWITZ adopted *Principles of Commerce*, and granted peculiar privileges to the *English*, on their discovery of a *Navigation* to *Archangel*.

A sad scene of sanguinary Confusion followed from this period to the year 1612, when a Deliverer arose, Prince PAJANKY. He, by unparalleled fortitude, having routed all the Tyrants and Impostors of the time, was by the *Bojars* or *Magnates* unanimously elected *Czar*. But this Honor He, with a most disinterested magnanimity, declined *for himself*, and pointed out to them MICHAEL FÆDOROWITZ, of the house of *Romanoff*, and by his mother's side descended from *the antient Czars*.

FROM THIS PERIOD we may date the first appearances of a *real Civilizing*, and a *Developement* of the Wealth and Power of *the Russian Empire*. MICHAEL reigned thirty-three years. By his wisdom, and the mildness of his character, he restored Ease and Tranquility to subjects, who had been long deprived of



those inestimable Blessings—he encouraged them to *Industry*, and gave them an example of the most *laudable* behaviour.

His son ALEXIUS MICHAELOWITZ was superior to his Father in the Art of *Governing* and sound *Politics*. He promoted *Agriculture*; introduced into his Empire ARTS AND SCIENCES, of which he was himself a lover; published a *Code of Laws*, still used in the Administration of Justice; and greatly improved *his Army*, by mending its discipline. This he effected chiefly by the help of *Strangers*, most of whom were *Scotch*. *Lesley*, *Gordon*, and *Ker*, are the Names of Families still *existing* in this Country.

THEODORE or FÆDOR succeeded his Father in 1677. He was of a *gentle Disposition*, and weak Constitution; fond of Pomp and Magnificence, and in satisfying this passion contributed to *polish his subjects* by the introduction of *foreign Manufactures*, and *Articles of Elegance*, which they soon began to adopt and imitate. His delight was in *Horses*, and he did his country a real service in the beginning and establishing of those fine breeds of them in the *Ukraine*, and elsewhere. Hereigned seven years, and having on his death-bed called his *Bojars* round him, in the presence of his Brother and Sister, IVAN and SOPHIA, and of his half Brother PETER, said to them; “*Hear my last*  
“*sentiments; they are dictated by my love for the state,*  
“*and by my affection for my people—the BODILY In-*  
“*firmities of IWAN necessarily must affect his MENTAL*  
“*Faculties—he is INCAPABLE of ruling a Dominion*  
“*like*

“ like that of RUSSIA—he cannot take it amiss, if I re-  
 “ commend to you to set him aside, and to let your appro-  
 “ bation fall on PETER, who to A ROBUST CONSTI-  
 “ TUTION joins great STRENGTH OF MIND, and  
 “ marks of A SUPERIOR UNDERSTANDING.”

Theodore dying in 1682, PETER became *Emperor*, and his brother IVAN remained contented. But SOPHIA, *Iwan's sister*, a Woman of great Ambition, could not bring herself to submit.

The Troubles, which ensued; the imminent Dangers, which PETER escaped; his Abolition of that turbulent and seditious Soldiery, called the *Strelitz*; the Confinement of his half-sister *Sophia* to a Monastery; all these were important Events, which left PETER in the year 1689 with no other competitor, than the mild and easy IWAN; who, dying not many years after, left him SOLE MONARCH OF ALL THE RUSSIAS.

The Acts at home and abroad, in Peace and in War, of this stupendous and elevated Genius, are too well known to be repeated by me. PETER adorned his Country with Arts, and raised its Glory by Arms; he created a respectable Marine; founded *St. Petersburg*, a new Capital, and that from the very ground; rendering it withal one of the first Cities in Europe for Beauty and Elegance.

To encourage Letters he formed ACADEMIES, and invited foreign Professors not only to PETERSBURGH

(his *new* City) but to his *antient* Capital Moscow; at both which places *these Professors* were maintained with *liberal Pensions*.

As a few *Specimens of Literature* from *both* these Cities have recently come to my hand, I shall endeavour to enumerate them, as I think it relative to my subject.

1. PLUTARCHUS *περὶ Δυσωπίας, καὶ περὶ Τύχης* — Gr. Lat. cum animadversionibus Reiskii et alior. — suas adjecit Christianus Fridericus Matthæi. Typis Universitatis Mosquensis, an. 1777, 8vo.

2. PLUTARCHI libellus de Superstitione, et Demosthenis Oratio funebris, Gr. Lat. cum notis integris Reiskii et alior. — suas adjecit Christ. Frider. Matthæi — Typis Cæsareæ Mosquensis Universitatis, an. 1778, 8vo.

3. LECTIONES MOSQUENSES, in two Volumes, 8vo. bound together, and printed at *Leipsic*, an. 1779 — they contain various Readings in different Authors, and some entire pieces, all in *Greek*, collected from the Libraries of *Moscow*, and published by the same learned Editor.

4. ISOCRATIS, DEMETRII Cyd. et MICHAEL GLYCÆ aliquot Epistolæ, nec non DION. CHRYSOSTOMI Oratio — Græc. — Typis Universitatis Cæsareæ Mosquensis — 8vo. — By the same learned Editor.

5. GLOS-

5. GLOSSARIA GRÆCA MINORA, *et alia Anecdota Græca*—a Work, consisting of two Parts, contained under one Volume, in a thin Quarto, by the same able Professor, printed at Moscow by the University Types, in the years 1774 and 1775. A Catalogue of the several pieces in both Parts is subjoined to the end of the second Part—Among the Pieces in the first Part are, *Excerpta ex Grammaticâ Niceph. Gregoræ; ex Glossario Cyrilli Alexandrini; Glossarium in Epistolas Pauli; Nomina Mensum;*—those of the 2d Part are chiefly Theological.

6. NOTITIA CODICUM MANUSCRIPTORUM GRÆCORUM BIBLIOTHECARUM MOSQUENSIIUM, *cum variis Anecdotis, Tabulis Æneis, Indicibus locupletissimis*—edidit Christ. Fridericus Matthæi—Mosquæ, Typis Universitatis, an. 1776.

This Publication, on a large Folio Paper, is as yet incomplete, only sixty Pages being printed off. It ends, *Partis primæ Sectionis primæ Finis.*

7. AN ODE to the PRESENT EMPRESS, CATHARINE, in *antient Greek and Russian.*

8. AN ODE on the Birth-day of CONSTANTINE, second son to the Grand Duke, in *antient Greek and Russian*—printed at Petersburg, and as we learn from the Title, ἐν τῇ 'Αυτοκρατορικῇ 'Ακαδημίᾳ τῶν 'Επιστημῶν, in the Imperial Academy of Sciences.

9. AN ODE TO PRINCE POTESKIN, *antient Greek and Russian*, and printed (as before) an. 1780.

10. AN ODE, consisting of *Strophe, Antistrophe, and Epode, antient Greek and Russian*, made in 1779, in honour of THE EMPRESS, THE GREAT DUKE and DUCHESS, and ALEXANDER and CONSTANTINE, their two Sons, Grandsons to the Empress.

This Ode was sung in the Original Greek by a large number of Voices, before a numerous and splendid Court in one of the Imperial Palaces.

As I have a Copy of this Music, I cannot omit observing, that it is a genuine Exemplar of the *Antient ANTIPHONA*, so well known to the Church in very remote ages. On this Plan two complete Choirs (each consisting of Trebles, Counters, Tenors, and Bases) sing against each other, and reciprocally answer; then unite all of them; then separate again, returning to the alternate Response, till the Whole at length concludes in one general Chorus. The Music of this Ode may be called purely Vocal, having no other accompaniment but that of an Organ.

The Composer was no less a man than the celebrated PAESIELLO, so well known at present, and so much admired, both in Italy and elsewhere, for Music of a very different Character, I mean his truly natural, and pleasing *Burlettas*.

Those,



Those, who are curious to know more of *this Species of Music*, may consult the valuable *Glossary* of SPELMAN, under the word ANTIPHONA, and the ingenious *Musical Dictionary* of ROUSSEAU, under the Word ANTIENNE.

11. A short Copy of *Greek Elegiac Verses*, printed at *Petersburgh*, in the year 1780, and address'd to Prince POTESKIN, with this *singular Title*,

Ἐπίγραμμα ἐπὶ τῆς παμφαῦς καὶ χαρμοσύνης ΓΟΡΓΕΙΟΦΟΡΙΑΣ, τῆς κοινοτέως ΜΑΣΚΑΡΑΔΟΣ καλεμένης, ἣν κ. τ. λ.

Thus *Englished*—A Poem, on the splendid and delightful FESTIVITY, WHERE THEY WEAR GORGONIAN VISORS; more commonly called A MASQUERADE; which Prince POTESKIN celebrated &c. &c.

A better Word to denote A MASQUERADE could hardly have been *invented*, than the Word here employed, Γοργειοφόρια. In attempting to translate it, that I might express ONE Word, I have been compelled to use many.

12. A TRANSLATION of *Virgil's Georgics* from the Latin Hexameters into GREEK HEXAMETERS, by the celebrated EUGENIUS, famous for his Treatise of Logic, published a few years since in *antient Greek* at *Leipsic*. He was made an Archbishop, but chose to resign his dignity. He is now carrying on *this Translation* under the protection of Prince Potemkin; but



has as yet gone no farther, than to the end of the *First Georgic*.

The Work is printed on a large Folio Paper, having the *Original* on one side, and the *Translation* on the other. Copious Notes in *Greek* are at the bottom of the several Pages.

Take a short Specimen of the Performance.

*Continuo, ventis surgentibus, aut freta ponti  
Incipiunt agitata tumescere, et aridus altis  
Montibus audiri fragor; aut resonantia longe  
Littora misceri, et nemorum increbrescere murmur.*

Geor. I. 356.

Ἀυτίκα, ἐγρομένων ἀνέμων, πορθμοῖς ἐπὶ πόντῳ  
Ἄλς τε σαλευομένη οἰδαίνει, καὶ κορυφαὶ δὲ  
Ὀυρεὸς ἄκραι τραχὺ βοᾷσιν· ἀτὰρ μακρόθεν γε  
Ἀχλαὶ τ' εἰνάλιοι ῥὰ βρέμονναι, καὶ ἀγριαλοὶ τε  
Σμερδαλέον πνοιῆσι δὲ μυκάει' αἶα καὶ ὦλη.

Of these various printed Works, the first six were sent me by the learned Scholar above mentioned, *Christianus Fridericus Matthæi*, from *Moscow*; the last six I had the honour to receive from Prince *Potemkin* at *Peterburgh*.

Besides the *Printed Books*, the learned Professor at *Moscow* sent me a curious *Latin Narrative* in *Manuscript*.

In

In it he gives an account of a fine *Manuscript* of STRABO, belonging to the *Ecclesiastical Library* at *Moscow*—He informs me, this MS. is in *Folio*; contains 427 Leaves; is beautifully written by one, whom he calls a learned and diligent scribe, at the end of the fifteenth or beginning of the sixteenth Century; and came, as appears by a memorandum in the Manuscript, from the celebrated Greek *Monastery* at Mount *Athos*.

He adds (which is worth attention) that almost all the *Greek Manuscripts*, which are now preserved at *Moscow*, were originally brought thither from this *Monastery*; and that, in the last Century, by order of the Emperor *Alexius Michaelowitz*, and the Patriarch *Nico*, by means of the Monk *Arsenius*. So early in this Country did a Gleam of Literature shew itself.

He strongly denies the Fact, that there is any other MS. of STRABO besides this either at *Moscow*, or at *Petersburgh*.

Of the present MS. he has been so kind as to send me COLLATIONS, taken from the first and second Book.

After this he mentions THE UNPUBLISHED HYMN OF HOMER UPON CERES, and THE FRAGMENT of another by the same Poet UPON BACCHUS; both of which, since I heard from him, have been published by RUNKENIUS at *Leyden*, to whom my Correspondent had sent them from the *Moscowan Library*.

He

He has been generous enough to send me Copies of all the Books he has published, for which valuable Donation I take this public opportunity of making my grateful acknowledgments.

With regard to *all the Publications* here mentioned, it is to be observed, that those from PETERSBURGH are said to be printed in *the Imperial Academy of Sciences*; those from Moscow, by *the Types of the Imperial University*; each Place by *its stile* indicating its *Etablissement*.

In justice TO MY SON, *his Majesty's Minister to the Court of Russia*, it is incumbent upon me to say, that all this Information, and all these Literary Treasures have been procured for me by *his* Help, and thro' *his* Interest.

I must not conclude without observing (tho' perhaps it may be a *Repetition*) that the Efforts to CIVILIZE this country *did not begin from PETER THE GREAT*, but were *much older*. A small Glimmering, like the first Day-break, was seen under Czar IWAN, in the middle of the *sixteenth Century*.

This Dawn of CIVILIZING became more conspicuous *a Century afterwards*, under Czar ALEXIUS MICHAELOWITZ; of whom, as well as of his son THEODORE or FÆDOR we have spoken already.

But under THE GREAT PETER it burst forth, with all the splendor of a Rising Sun, and (if I may  
be

be permitted to continue my Metaphor) has continued ever since to ascend towards its Meridian.

More than fifty years have past since the Death of PETER ; during which period, with very little exception, *this vast Empire has been governed by FEMALE SOVEREIGNS ONLY.* All of them have pursued more or less the Plan of their great Predecessor, and none of them more, than THE ILLUSTRIOUS PRINCESS, who *now* reigns.

And so much for LITERATURE IN RUSSIA, and for ITS PROGRESS TOWARDS BEING CIVILIZED.

A D.

## ADVERTISEMENT.

*IT* was proposed, as mentioned in p. 41 of this Work, to have joined a few Notes to the Pieces contained in the preceding Appendix; but, the Work growing larger than was expected, the Notes, as not being essentially Parts of it, have been omitted.

One Omission however we beg to supply, because it has happened thro' Inadvertence. Besides the Arabic Translations from the Greek, mentioned in the Appendix, Part the First, there are also Translations of HIPPOCRATES, GALEN, and the old Greek Physicians, whom the Arabians, as they translated, illustrated with Comments, and upon whose Doctrines they formed many Compositions of their own, having been remarkably famous for their Study and Knowledge of MEDICINE.

# I N D E X.

*We here repeat, what we have said already, that THE TWO CAPITAL LETTERS, A and B. which occur in this Index, denote THE TWO VOLUMES: for example. A 112, denotes page 112, of THE FORMER VOLUME; B 337, denotes page 337 of THE LATTER Volume; and so, in other instances.*

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